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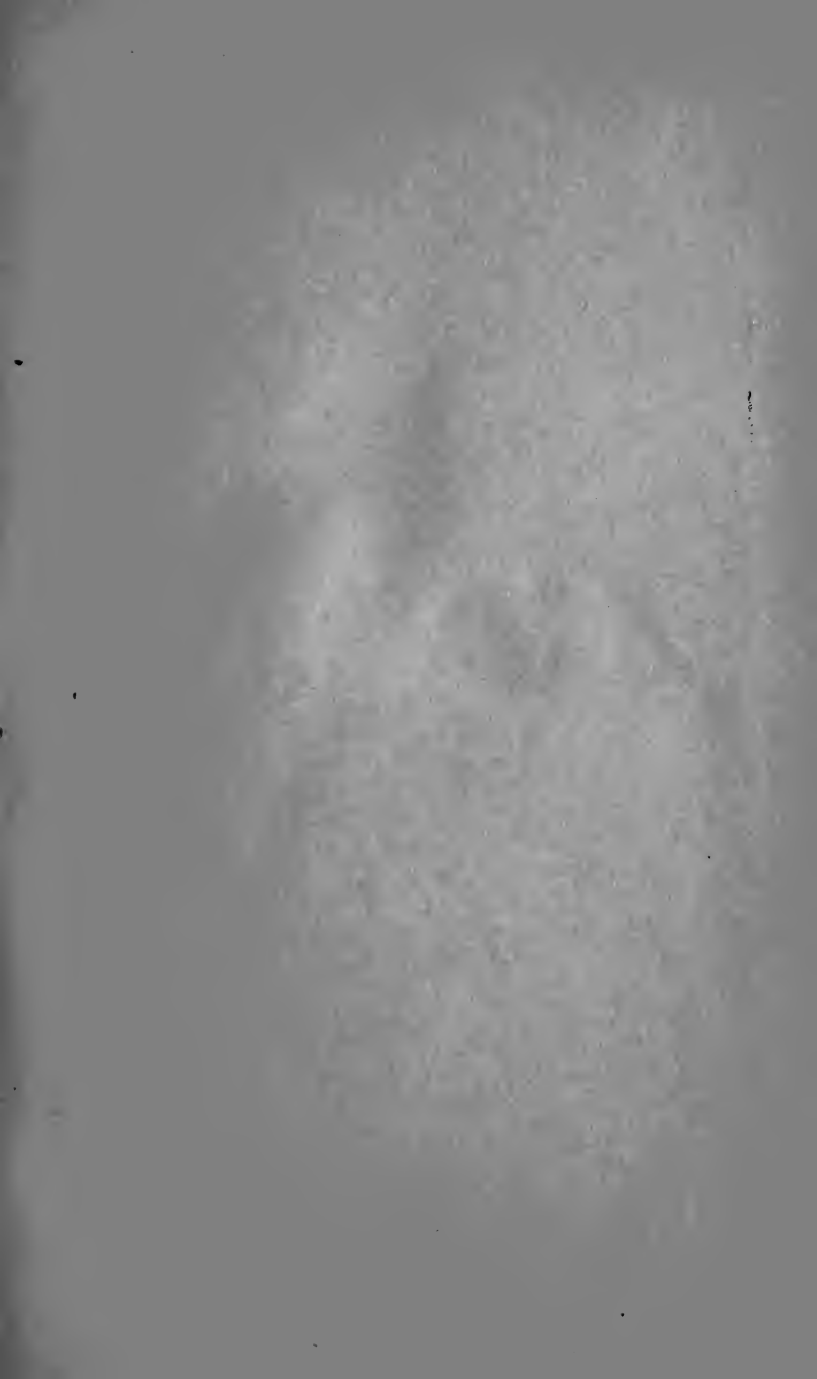
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THE LORD'S ONE BAPTISM.

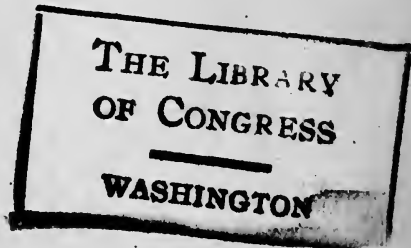
BY
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PREFACE.

The following Bible studies had their origin in an agony of mind caused by the unhallowed rivalry of competing churches, and the manifold spiritual mischief resulting from these schisms in Christendom.

The compiler was pastor of a church in one of the county seats of Connecticut, where there were also two Pedobaptist churches. When asked to assume this pastorate, being oppressed by the pitiable condition of the religious life, and of the kingdom of God in the town, he conceived that united effort by the churches (as far as practicable) for a common end, the kingdom of God, might be wise; promising, under the divine blessing, a new power and effectiveness. In expressing these views to the deacons of his church, he found a hearty response.

Having been located in the town but a short time, a meeting was called in one of the churches, to which the ministers and members

of the other churches were specially invited. The minister of this church (Congregational) having called the meeting to order, stated that its object was to inquire whether, in view of the religious condition of the town, the other churches were minded to engage with his people in a "Union Effort." The writer, being called upon, answered for himself and church, "If the effort is to be *union* through and through, for the interests of the kingdom of God, as distinguished from the interests of any particular church, we are with you heart and soul." This became the professed purpose of all present, and a covenant was made after the tenor of these words.

The "Union Effort" was made, two Evangelists of earnest character helping in the work. It was crowned with success. Interest in the things of God revived, and evidently deepened. A goodly number were "hopefully converted;" and face to face with this phenomenon of "Unity," and its associated palpable power, the alien, infidel world seemed to pause, breathless, astonished, gazing.

At the end of two weeks' protracted, daily

effort, the two helpers left for another field. It seemed to the writer that the union of the forces should be sustained, and that the work for the common end, modified as time and circumstances might demand, should go on. But one of the churches (Methodist), dissatisfied with the numerical results to themselves, drew out. The other two churches agreed together to continue the work. The Lord's Day evening services were to be held alternately at their respective places of worship. But the Congregational church soon exhibited its purpose to have these evening services uniformly at their own house of worship. This was, of course, objectionable; its sectarian, private motive, above the interests of the kingdom of God, being unmistakable.

In connection with the "Effort," several additions were made to the churches. The writer baptized several young people, not without manifest envy on the part of leading members of the Pedobaptist churches. Several young converts, who wished to be baptized and become united with the church that practices "Baptism" being children of Con-

gregational parents, were positively forbidden by these parents to follow their convictions, and were lost to the church of their choice.¹

The above picture will be recognized by the observer as a common one. Many a pastor who reads these words has been in the labyrinth of such a situation.

It is needless to say that the spirit which had existed before; which had made religion appear as a few airy theories; which had devel-

¹ The mischief of rival churches dividing families, otherwise than as Christ came to divide them, is patent here. Sometimes this unmasked division assumes very distressing and obstructive forms. A case in point is that of a man and wife who were under appointment as missionaries to a foreign field. They were associated with the church of baptized believers, known as "Baptist." The wife's parents and sisters have been under the churchly influence of what is known as "High Church Episcopalianism," which vaunts itself as "Catholic." The result is, that where there should be such a conception of the sublime character of the work of the missionary as would extort the "Go, and God speed, God be with you," there is unrelieved anguish, and the natural aversion to the separation, justified and sanctioned (as it seems to these friends), by the belief that the missionaries would be going on a "fool's errand," as propagators of error.

oped a crop of infidels, and made religion a weak, contemptible thing in their eyes—a spirit which put a period to our “Union Effort” for a common object; which envied additions to another church, and forbade sons and daughters to follow their convictions, continued its baleful operation. The churches were as far apart and of as private spirit as before, presenting the same confusion, the same weakly spectacle for the amusement and contempt and excuse of the alien, infidel world.

Painfully conscious that the above-described situation is a common, in a relative sense an omnipresent one, and that the existence of rival religious bodies is its cause, the writer was driven to question its right to exist.

Human nature being what it is, why should rival bodies exist in a divine, common religion, to gender (their natural offspring) a carnal rivalry—a spirit and temper diametrically opposed to the word of God?

In meditating upon this question, the inevitable conclusion was duly reached, that the divisions among those who are called “Evangelical,” who practice infant sprinkling, not

being upon a "Thus saith the Lord," or divine appointment, but upon mere matters of taste, or choice, all compatible with one communion, are superfluous and gratuitous.

A body of immersed believers holding, as they do, that immersion is a positive appointment and requirement of the Lord, he recognized as *necessarily isolated*. They could not deliberately fail to sustain their position without deliberate unfaithfulness to the Lord. Since then these constitute a *necessarily isolated* body, the correctness of the views which involve them inevitably in that position may well be subject to scrutiny.

Connected with this immersed body; distressed by the sectarian rivalries and their mischiefs; intensely longing for the unity and unified action of all who love the Lord, that they might present a solid front to the enemy, a harmonious unity to the world; desiring to be immovably certified of the divine basis of such unity and such action; and determined to test to the uttermost the position of the immersed church, the compiler was driven afresh to the word of God.

Possessed of some natural leaning toward infant sprinkling, he felt that should he discover a Bible warrant, or even a license for this, it would be a grateful thing to him. Conscious of the tenacity with which it is held and practiced by so many manifestly conscientious people, especially did he feel a secret sense that it would be gratifying to him if he found a Bible warrant for fraternizing into one body, irrespective of views and practices, regarding Baptism.

The research is here placed before the student.

Part I. is a collocation of the sacred Scriptures on the subject. They are tabulated and entitled according to their contents and teachings. The features of these teachings, which are brought into special notice in a given section or division, are seen by the use of italics in the text. The tables will be found to be full and complete. The comparisons call the attention to the affinities in the divine teaching.

Part II. comprises exegetical notes, quotations, and reflections, which the Scriptures of

the "collocation" urged upon the mind of the writer.

The sections and divisions of both Parts are correspondent.

The form of the book (two distinct "Parts") is designed to enable the reader to pursue the continuous thread of the Scriptures without interruption. The recurrence of the same Scriptures in the different sections and divisions, Scriptures which teach the various emphasized truths, is with a view to the same end.

The compiler confesses to have been startled by and to remain under a deep sense of the profusion and profundity of the eternal thought which Inspiration has connected with Christian baptism.

May the Holy Spirit, whose aid is continuously invoked by the reverent student of the word of God, and whose name and blessed work are so conspicuously associated in the New Testament with the ordinance, own, and bless, and effectively use these studies thereon, to the perpetual good of men, and of "The Church of God, which he acquired with his own blood." Amen.

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THE LORD'S ONE BAPTISM.

PART I.

SECTION I.—THE COMMAND OF THE LORD OF HEAVEN AND EARTH.

“And Jesus came to them [disciples] and spake to them, saying, *All authority was given to me in heaven and upon earth. Go therefore, and disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatever I commanded you: and behold, I am with you alway, unto the end of the world.*”
(Matt. 28 : 18–20. Compare Mark 16 : 15.)

SECTION II. — DISCIPLES EXECUTING, AND SUBMITTING TO THE LORD'S COMMAND.

(a) *At Pentecost.*

“Men of Israel, hear these words! Jesus

the Nazarene, a man accredited to you from God by miracles, and wonders, and signs, which God did through him in the midst of you, even as ye yourselves know; this man, delivered up by the established counsel, and fore-knowledge of God, ye through the hand of men without law did crucify and slay; whom God raised up, having loosed the pains of death: because it was not possible that he should be held by it . . . This Jesus God raised up, of which we all are witnesses. Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured forth this, which ye both see and hear. For David did not ascend into the heavens; but he says himself,

“The Lord said to my Lord,

Sit on my right hand,

Until I make thy foes the footstool of thy feet.

“Therefore let all the house of Israel know assuredly, that God made him both Lord and Christ, this Jesus whom ye crucified.

“And hearing this, they were pierced in the heart, and said to Peter, and the rest of the apostles, Brethren, what shall we do? And Peter said to them, Repent, and be baptized every one of you, in the name of Jesus Christ, unto remission of your sins, and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all those afar off, as many as the Lord our God calls to him.

“And with many other words he testified and exhorted them, saying, Save yourselves from this crooked generation.

“They then that welcomed his word, were baptized: and there were added on that day about three thousand souls. And they were constantly attending on the teaching of the apostles, and the distribution [or fellowship], the breaking of the bread, and the prayers.” (Acts 2 : 22-24; 32-43.)

(b) Philip and the Samaritans.

“And Philip went down to the city of Samaria, and preached to them the Christ. And

the crowds with one accord gave heed to the things spoken by Philip, when they heard, and saw the signs which he was doing. For from many of those who had unclean spirits they came out, crying with a loud voice; and many that were paralyzed, and that were lame, were healed. And there was much joy in that city.

“But a certain man, named Simon, was in the city before, using sorcery, and astonishing the nation of Samaria, saying that he was some great one; to whom all from small to great gave heed, saying, This man is the power of God which is called Great. And to him they gave heed, because for a long time he had astonished them by his sorceries. But when they believed Philip publishing the good news concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed; and having been baptized, he continued with Philip; and was astonished beholding the signs and great miracles which were taking place.” (Acts 8 : 5-13.).

(c) Philip and the Eunuch.

“An angel of the Lord spoke to Philip, saying, Arise, and go toward the south, on the way that goes down from Jerusalem to Gaza : this is desert. And he arose and went. And behold, a man of Ethiopia, a eunuch, a state officer of Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship, was returning : and sitting in his chariot was reading the prophet Isaiah. And the Spirit said to Philip, Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou then, what thou art reading ?

“And he said, How could I, except some one shall guide me ? And he entreated Philip to come up and sit with him.

“And the place of the Scripture which he was reading was this,

“He was led as a sheep to the slaughter ;
And as a lamb dumb before his shearer,
So he opens not his mouth :
In his humiliation his judgment was taken
away ;

His generation; who shall fully declare?

For his life is taken away from the earth.

“And the eunuch answering said to Philip, I pray thee, concerning whom doth the prophet speak this? Of himself, or some other? And Philip opened his mouth, and beginning from this Scripture, announced to him the good news of Jesus. And as they went along the way, they came to a certain water. And the eunuch says, See, here is water; what hinders my being baptized? And he commanded the chariot to stand still. And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.”
(Acts 8 : 26–39.)

(d) *Ananias and Saul at Damascus.*

“And he [Ananias] said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a

voice out of his mouth. For thou shalt be a witness for him to all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22 : 14-16.)

"And he [Saul] received sight and arose and was baptized, and having taken food, he was strengthened." (Acts 9 : 18, 19.)

(e) Peter, and those in the House of Cornelius.

"And Peter opened his mouth, and said, Of a truth I perceive that God is not a respecter of persons ; but in every nation he that fears him, and works righteousness, is acceptable to him. The word which he sent to the sons of Israel, publishing glad tidings of peace through Jesus Christ (he is Lord of all), ye yourselves know ; the saying which was spoken throughout all Judæa, beginning from Galilee, after the baptism which John preached ; even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power ; who went about doing good, and healing all that were oppressed by the Devil :

because God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem ; whom also they slew, hanging him on a tree. Him God raised on the third day, and gave him to become manifest ; not to all the people, but to witnesses before appointed by God, to us, who ate and drank with him after he rose from the dead. And he charged us to preach to the people, and to testify that it is he who has been appointed by God Judge of living and dead. To him all the prophets bear witness, that through his name every one who believes on him shall receive remission of sins.

“ While Peter was yet speaking these words, the Holy Spirit fell on all who heard the word. And those of the circumcision who believed, as many as came with Peter, were astonished that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speaking with tongues, and magnifying God. Then answered Peter, Can any one forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we ? And he directed them

to be baptized in the name of Jesus Christ. Then they asked him to remain certain days." (Acts 10 : 34-48.)

(f) Paul, Silas, and Luke at Philippi.

"Setting sail from Troas, we ran with a straight course to Samothrace, and on the following day to Neapolis, and thence to Philippi, which is a chief city of the district of Macedonia, a colony. And we were tarrying in this city certain days.

"And on the sabbath day we went forth out of the gate by a river side, where we supposed there was a place of prayer. And we sat down, and spake to the women who came together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshiped God, was listening; whose heart the Lord opened to attend to the things spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be a believer in the Lord, come into my house and abide. And she constrained us." (Acts 16 : 11-15.)

(g) *Paul, Silas, the Philippian Jailer, and his House.*

“And it came to pass, as we were going to the place of prayer, a certain maidservant having a spirit of divination met us, who brought her masters much gain by soothsaying. She, following Paul and us, cried, saying, These men are servants of the most high God, who proclaim to you a way of salvation! And this she did many days. But Paul, troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out from her. And it came out that very hour.

“But her masters, seeing that the hope of their gain was gone, laid hold of Paul and Silas, and dragged them into the market-place before the rulers. And having brought them to the magistrates, they said, These men, being Jews, are greatly disturbing our city; and proclaiming customs which it is not lawful for us to receive, or to observe, being Romans.

“And the crowd rose up together against them; and the magistrates tore off their clothes, and commanded to beat them with

rods. And having laid many stripes on them, they cast them into prison, charging the jailer to keep them safely; who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

“And at midnight Paul and Silas were praying and singing praises to God; and the prisoners were listening to them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were open, and the chains of all were loosed. And the jailer, awaking out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried out with a loud voice, saying, Do thyself no harm: for we are all here! And calling for lights, he sprang in, and trembling, fell down before Paul and Silas; and having brought them out, he said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, and thy house. And they spoke to him the word of the Lord, with all that were in his house.

“And he took them with him at that hour of the night, and washed their stripes; and was baptized, himself and all his, immediately. And bringing them up into his house, he set food before them, and rejoiced greatly with all his house, having believed in God.” (Acts 16 : 16–34.)

(h) *Paul, Silas, Timothy, and the Corinthians.*

“When Silas and Timothy came down from Macedonia, Paul was engrossed with the word, testifying to the Jews that Jesus was the Christ. But when they opposed themselves and blasphemed, he shook out his garments and said to them, Your blood be upon your own head; I am clean; henceforth I shall go to the Gentiles. And departing thence he entered into the house of a certain man named Titius Justus, one who worshiped God, whose house was adjoining the synagogue. And Crispus the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.” (Acts 18 : 5–8.)

(i) *Paul and about Twelve Disciples at Ephesus.*

“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper districts came to Ephesus, and found certain disciples; and he said to them, Did ye receive the Holy Spirit when ye believed? And they said to him, Nay, we did not even hear whether there is a Holy Spirit. And he said to them, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying to the people, that they should believe on him who comes after him, that is, on Jesus. And when they heard it, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them: and they spake with tongues and prophesied. And the men were in all about twelve.” (Acts 19 : 1–7.)

(j) *Paul to the Corinthian Church.*

“I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no

divisions among you; but that ye be made complete in the same mind, and in the same judgment. For it has been made manifest to me concerning you, my brethren, by those of the house of Chloe, that there are contentions among you. And I mean this, that each of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or, were ye baptized into the name of Paul? I give thanks that I baptized no one of you, but Crispus and Gaius; lest any one should say that ye were baptized into my name. And I baptized also the household of Stephanas; besides I know not whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel:¹ not in wisdom of speech, lest the cross of Christ should be made of no effect." (1 Cor. 1 : 10-17.)

(k) Paul's Question about those Baptized for the Dead.

"He must reign till he has put all the

¹ Compare, "Jesus baptized not, but his disciples."
(John 4 : 2.)

enemies under his feet. As the last enemy, Death, is done away with. For he subjected all things under his feet. But even when he says, All things are subjected, it is manifest that he is excepted who subjected all things to him. And whenever all things have been subjected to him, then will the Son also himself be subjected to him who subjected all things to him, that God may be all in all.

“Else what will they do *who are baptized for the dead?* If no dead are raised at all, why then are they *baptized for them?* Why are we also in peril every hour?” (1 Cor. 15 : 25–30.)

SECTION III.—ELEMENTS OF THE LORD'S COMMAND.

(A) Its Subjects.

1. The Lord to his Servants.

“*Disciple* all the nations, baptizing them.”
(Matt. 28 : 19.)

“*He that believeth* and is baptized shall be saved.” (Mark 16 : 16.)

2. Peter and Disciples at Pentecost.

“*Repent* and be baptized every one of you in the name of Jesus Christ, unto remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all those afar off, as many as the Lord our God shall call to him. . . *They then that welcomed his word* were baptized: and there were added on that day about three thousand souls.” (Acts 2 : 38, 39, 41.)

3. Samaritan Disciples.

“*When they believed Philip publishing the good news concerning the kingdom of God, and the name of Jesus Christ,* they were baptized, both men and women. And Simon also himself *believed*; and having been baptized, he continued with Philip, and was astonished, beholding the signs and great miracles which were taking place.

“Now the apostles in Jerusalem hearing that Samaria had *received the word of God*, sent to them Peter and John: who having come down, prayed for them that they might

receive the Holy Spirit: *for he had not yet fallen upon any one of them*; but they had only been baptized into the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Spirit." (Acts 8 : 12-17.)

4. The Ethiopian Eunuch.

"And the eunuch says: *See, here is water; what hinders my being baptized?* . . . And he baptized him." (Acts 8 : 36, 38.)

5. Saul of Tarsus at Damascus.

"And there was a certain disciple in Damascus named Ananias; and the Lord said to him in a vision, Ananias! And he said, Behold, I am here, Lord. And the Lord said to him, Arise and go to the street which is called Straight, and inquire in the house of Judas for one named Saul of Tarsus. For behold, *he prays*; and in a vision he saw a man named Ananias coming in, and putting his hand on him, that he might receive sight. And Ananias answered, Lord, I have heard from many concerning this man, how great

evils he did to thy saints in Jerusalem. And here he has authority from the chief priests to bind all that call on thy name. But the Lord said to him, Go: for this man is to me *a chosen vessel* to bear my name before Gentiles, and kings, and the sons of Israel: for I shall shew him how great things he must suffer for my name's sake. And Ananias went away and entered into the house; and putting his hands on him, said, Brother Saul, the Lord has sent me, even Jesus who appeared to thee in the way thou camest, that thou mayest receive sight, and be filled with the Holy Spirit. And straightway there fell off from his eyes, as it were scales: and he received his sight, and arose, and was baptized; and having taken food he was strengthened." (Acts 9 : 10-19.)

6. Saul's Own Account of the Matter.

"And one Ananias, a devout man according to the law, well spoken of by all the Jews who dwelt there, came to me, and standing by me said to me, Brother Saul, receive sight. And in that very hour I looked up upon him.

And he said, *The God of our fathers has appointed thee to know his will, and to see the Righteous One, and to hear a voice out of his mouth. For thou shalt be a witness for him to all men, of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins calling on his name.*" (Acts 22 : 12-16. Compare 1 Cor. 6 : 11 and 1 Peter 3 : 21, 22.)

7. Cornelius, his Kinsmen and Friends.

" . . . *The Holy Spirit fell on all who heard the word.*¹ And those of the circumcision who believed, as many as came with Peter, were astonished that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them *speaking with tongues, and magnifying God.* Then answered Peter, Can any one forbid the water, that these should not be baptized, *who have received the Holy Spirit as well as we?* And he directed them to be baptized in the name of Jesus Christ." (Acts 10 : 44-48.)

¹See Acts 11 : 15-18. Compare 8 : 16, 17 and 19 : 1-7.

8. Lydia and her Household.

“And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshiped God was listening; *whose heart the Lord opened to attend to the things spoken by Paul.* And when she was baptized, *and her household*, she besought us, saying, If ye have judged me to be *a believer in the Lord*, come into my house and abide. And *she constrained us.*” (Acts 16 : 14, 15.)

9. The Philippian Jailer and his House.

“And calling for lights, he sprang in, and trembling fell down before Paul and Silas; *and having brought them out, he said, Sirs, what must I do to be saved ?* And they said, *Believe on the Lord Jesus, and thou shalt be saved, and thy house.* And they spoke to him the word of the Lord, *with all that were in his house.* And he took them with him at that hour of the night, and washed their stripes; and was baptized, himself and all his, immediately. And bringing them up into his house, he set food before them, and rejoiced greatly, with all his house, having believed in God.” (Acts 16 : 29-34.)

10. Many Corinthians.

“And Crispus, the ruler of the synagogue, *believed on the Lord with all his house*;¹ and many of the Corinthians *hearing believed*, and *were baptized*.” (Acts 18 : 8.)

Compare “Having *heard the word of truth*, the good news of your salvation, *in whom [Christ] having also believed*, ye were sealed with the Holy Spirit of promise.” (Eph. 1 : 13.)

Also, “And he [Paul] reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.” . . . “And the Lord said to Paul through a vision in the night: Fear not, but speak, and hold not thy peace; for I am with thee, and no one shall assail thee to harm thee; for I have much people in this city. And he dwelt there a year and six months, teaching the word of God among them.” (Acts 18 : 4, 9–11.)

11. About Twelve “Disciples” in Ephesus.

“And it came to pass, that while Apollos

¹ I baptized . . . Crispus, etc. (1 Cor 1 : 14.)

was in Corinth, Paul having passed through the upper districts came to Ephesus; and found certain *disciples*; and he said to them, *Did ye receive the Holy Spirit when ye believed?* And they said to him, *Nay, we did not even hear whether there is a Holy Spirit.* And he said to them, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with a baptism of repentance; saying to the people *that they should believe on him who comes after him, that is, on Jesus. And when they heard it, they were baptized into the name of the Lord Jesus.* And when Paul had laid hands upon them, the *Holy Spirit came on them; and they spoke with tongues and prophesied.* And the men were in all about twelve." (Acts 19 : 1-7.)

12. Paul's Reference to his Baptizing Crispus, Gaius, and the Household of Stephanas.

"I baptized no one of you, but *Crispus and Gaius . . .* And I baptized also the *household of Stephanas*; ¹ besides, I know not

¹ See 1 Cor. 16 : 15, and Acts 18 : 4, 9-11.

whether I baptized any other." (1 Cor. 1 : 14-16.)

Compare "Jesus was making and baptizing more disciples than John (though Jesus himself baptized not, but his disciples)." (John 4 : 1, 2.)

Also, "Then went out unto him [John] Jerusalem, and all Judæa, and all the region round about the Jordan : and they were baptized of him in the [river] Jordan, *confessing their sins.*" (Matt. 3 : 5, 6 ; Mark 1 : 4.)

NOTE.—Why John Declines to Baptize.

"But seeing many of the Pharisees coming to his baptism, he said to them, Offspring of vipers ! who warned you to flee from the coming wrath ? *Bring forth therefore fruit worthy of repentance : and think not to say within yourselves, We have Abraham for our father : for I say to you, that God is able out of these stones to raise up children to Abraham.* And already the axe lies at the root of the trees ; every tree therefore that brings not forth good fruit is cut down, and cast into the fire. I indeed baptize you in water unto repentance ; but he

that comes after me is mightier than I, whose sandals I am not worthy to bear; he will baptize you in the Holy Spirit and fire; whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and he will gather his wheat into the garner, but the chaff he will burn up with fire unquenchable." (Matt. 3 : 7-12.)

Also, "The word of God came to John the son of Zachariah in the wilderness. And he came into all the country round about the Jordan, preaching the baptism of *repentance unto remission of sins*; as it is written in the book of the words of Isaiah the prophet,

"The voice of one crying in the wilderness,

Prepare the way of the Lord!

Make straight his paths!

Every valley shall be filled,

And every mountain and hill shall be brought low;

And the crooked shall become straight,

And the rough ways smooth;

And all flesh shall see the salvation of God.

He said therefore to the multitudes that went out to be baptized by him, *Offspring of vipers ! who warned you to flee from the coming wrath ? Bring forth therefore fruits worthy of repentance ; and begin not to say within yourselves, We have Abraham for our father : for I say to you that God is able out of these stones to raise up children to Abraham. And already the axe also lies at the root of the trees. Every tree therefore that brings not forth good fruit is cut down and cast into the fire. And the multitudes asked him, saying, What then are we to do ? And he answering said to them, He that has two coats, let him impart to him that has none ; and he that has food, let him do likewise. And there came publicans also to be baptized ; and they said to him, Teacher, what are we to do ? And he said to them, Exact no more than that which is appointed you. And soldiers also asked him, 'What are we also to do ?' And he said to them, Do violence to no one ; neither accuse any one falsely ; and be content with your wages."* (Luke 3 : 2-14.)

Compare "Then comes Jesus from Galilee

to the Jordan to John to be baptized by him. But John sought to prevent him, saying, '*I have need to be baptized by thee; and dost thou come to me?*' And Jesus answering said to him, Suffer it now: for thus it becomes us to fulfill all righteousness. Then he suffers him. And having been baptized, Jesus went up straightway from the water, and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him. And lo, a voice out of the heavens, saying, '*This is my beloved Son in whom I am well pleased!*'" (Matt. 3:13-17. See Mark 1:9-11; Luke 3:21, 22.)

(B) Its Formula.

1. The Command.

... "Baptizing them into *the name of the Father* and of *the Son*, and of *the Holy Spirit*." (Matt. 28:19.)

2. Injunction of Peter at Pentecost.

... "Be baptized every one of you *In the name of Jesus Christ*." (Acts 2:38.)

3. Samaritan Disciples.

“They had only been baptized into *the name of the Lord Jesus.*” (Acts 8 : 16.)

4. Injunction of Peter in the house of Cornelius.

“And he directed them to be baptized in *the name of Jesus Christ.*” (Acts 10 : 48.)

5. Paul and Disciples at Ephesus.

“And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper districts came to Ephesus, and found certain disciples, and he said to them, ‘Did ye receive the *Holy Spirit when ye believed?*’ And they said to him, Nay, we did not even hear whether there is a Holy Spirit. And he said to them, Into what then were ye baptized? And they said, Into John’s baptism. And Paul said, John baptized with a baptism of repentance; saying to the people that they should believe on him who comes after him, that is, on Jesus. And when they heard it, they were baptized into *the name of the Lord Jesus.* And when Paul

had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied." (Acts 19 : 1-7.)

6. Paul to the Church in Ephesus.

"There is one body, and *one Spirit*, as also ye were called in one hope of your calling; *one Lord, one faith, one baptism, one God and Father of all*, who is over all, and through all, and in all." (Eph. 4 : 4-6.)

Compare "*Ye were sealed with the Holy Spirit of promise.*" (Eph. 1 : 13.) "*Grieve not the Holy Spirit of God, in whom ye were sealed for a day of redemption.*" (Eph. 4 : 30.)

7. Paul to the Church in Corinth.

... "But ye were washed, but ye were sanctified, but ye were justified, *in the name of the Lord Jesus Christ*, and in the *Spirit of our God.*" (1 Cor. 6 : 11.)

8. "*In one Spirit* we were all baptized into one body." (12 : 13.)

Compare "Was Paul crucified for you? Or were ye baptized into *the name of Paul?*"

I give thanks that I baptized no one of you, but Crispus and Gaius, *lest any one should say that ye were baptized into my name,*" etc. (1 Cor. 1 : 13-15.)

"Our fathers . . . were all baptized into Moses in the cloud and in the sea." (1 Cor. 10 : 2.)

"Jesus himself baptized not, but his disciples." (John 4 : 2.)

(c) Its Rite.¹

1. Philip and the Eunuch.

"And as they went along the way, they came to a certain water. And the eunuch says, '*See, here is water; what hinders my being baptized?*' And he commanded the chariot to stand still: and *they went down both into the water, both Philip and the eunuch, and he baptized him. And when they came up out of the water,* the Spirit of the Lord caught away Philip," etc. (Acts 8 : 36-39.)

¹Compare "Symbolic and Spiritual Import," etc., p. 46.

2. Compare "They were *baptized* by him [John] *in the river Jordan*." (Matt 3 : 6; Mark 1 : 5.)

3. and "Jesus came from Nazareth of Galilee, and was *baptized by John in the Jordan*." (Mark 1 : 9; Matt. 3 : 13-15.)

4. Also, "John also was baptizing in Ænon near Salim, because there was much water there." (John 3 : 23.)

SECTION IV.—UNIFORMITY OF CHRISTIAN BAPTISM.

Paul to the church in Ephesus. (A reflection): *One baptism*. (Eph. 4 : 5.)

SECTION V.—SYMBOLIC AND SPIRITUAL IMPORT OF CHRISTIAN BAPTISM.

1. An Image of Overwhelming Suffering.

(a) *The Lord to the sons of Zebedee.*

"Are ye able . . . to be baptized with the baptism that I am baptized?" (Mark 10 : 38.)

(b) *The Lord to the Disciples.*

"I have a baptism to be baptized with, and

how am I straitened until it be accomplished.”
(Luke 12 : 50 ; comp. Ps. 69 : 2 ; 88 : 7, 16, 17.)

2. Of the Fullness of the Holy Spirit and of Fire.

(a) *The Promise of the Lord.*

“John indeed baptized with water, but ye shall *be baptized in the Holy Spirit.*” (Acts 1 : 5.)

(b) *Language of John the Baptist.*

“I indeed baptize you in water ; . . . he will *baptize you in the Holy Spirit and fire.*” (Matt. 3 : 11 ; Mark 1 : 8 ; Luke 3 : 16 ; see John 1 : 25–34.)

(c) *Peter's Answer to Hebrew Inquisitors.*

“I remembered the word of the Lord, how he said, John baptized with [or, in] water ; but ye shall *be baptized in the Holy Spirit.*” (Acts 11 : 16.)

3. Of Cleansing from Sin.¹

¹ See Lev. 15 ; 17 : 15, 16 ; 2 Chron. 4 : 2–6 ; Ps. 51 : 2, 7 ; Isa. 1 : 16 ; 4 : 4 ; Jer. 4 : 14.

(a) *Ananias to Saul of Tarsus.*

“And now, why tarriest thou? Arise, and be baptized, and *wash away thy sins calling on his name.*” (Acts 22 : 16.)

(b) *Paul to the Christians in Corinth.*

“ . . . Be not deceived ; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God. And such were some of you ; but *ye were washed*, but *ye were sanctified*, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.” (1 Cor. 6 : 9-11.)

Compare “And having had *our body washed with pure water.*”¹ (Heb. 10 : 22.) Also, “*Happy are they who wash their robes.*” (Rev. 22 : 14.)

(c) *Paul to Titus.*

“We also were once foolish, disobedient,

¹ See Mark 7 : 4; Luke 11 : 38; Heb. 9 : 10.

going astray, serving manifold desires and pleasures, living in malice and envy, hateful, hating one another. But when the kindness, and the love toward man of our Saviour God appeared; not by works of righteousness which we did, but according to his mercy he saved us, through the *bathing of regeneration*, and renewing of the Holy Spirit, which he poured out on us richly through Jesus Christ our Saviour: that being justified by his grace, we should become heirs according to the hope of eternal life." (Titus 3 : 3-7.)

(d) *Paul to the Church in Ephesus.*

"Also Christ loved the church, and delivered himself up for it: *that he might sanctify it, having cleansed it by the bathing of water in the word*, that he might himself present to himself the church, glorious, not having spot, or wrinkle, or any such thing; but that it may be holy and without blemish." (Eph. 5 : 25-27.)

4. Of Burial, Resurrection, a New Life.

(a) *Paul to the Church in Colosse.*

"*Buried with him [Christ] in your baptism,*

wherein *ye were also raised with him* through faith in the working of God who raised him from the dead." (Col. 2 : 12.)

(b) *Paul to the Church in Rome.*

"How shall we who died to sin live any longer therein? Or, are ye ignorant, that all we who were baptized into Christ Jesus *were baptized into his death?* We were buried therefore with him through the baptism into his death: that just as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6 : 2-4.)

Compare "John baptized with a baptism of repentance," etc. (Acts 19 : 4; see Mark 1 : 4; Luke 3 : 3 and Matt. 3 : 11.)

5. A Seal of the Divine Proprietorship.

(a) *Paul to the Church in Ephesus.*

"Grieve not the Holy Spirit of God, in whom *ye were sealed for a day of redemption.*" (Eph. 4 : 30.)

Compare "*Ye were sanctified* [set apart] . . . in

the name of the Lord Jesus Christ, and in the Spirit of our God." (1 Cor. 6 : 11.)

6. A Seal of Heirship, and an Earnest of Inheritance.

(a) *Paul to the Church in Ephesus.*

"In whom ye also, after having heard the word of truth, the good news of your salvation, in whom [Christ] having also believed, *ye were sealed with the Holy Spirit of promise*; who is an *earnest* of our inheritance until the redemption of the purchased possession, to the praise of his glory." (Eph. 1 : 13, 14.)

(b) *Paul to the Church in Corinth.*

"He who establishes us with you in Christ, and anointed us, is God; he who also *sealed us*, and gave the *earnest* of the Spirit in our hearts." (2 Cor. 1 : 21.)

7. Community with the Christ: and thus With All Who Are His. (See Acts 2 : 44-47 and 4 : 32-35.)

(a) *Paul to the Church in Colosse.*

"In him dwells all the fullness of the God-

head bodily. *And ye are made full in him who is the head of every principality and authority; in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh in the circumcision of Christ; having been buried with him in your baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.*" (Col. 2 : 9-12.)

"And have put on the new man, who is being renewed unto knowledge, according to the image of him who created him; where can be no Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondman, freeman; but Christ is all and in all." (Col. 3 : 10-12.)

(b) *Paul to the Church in Rome.*

"How shall we, who died to sin, live any longer therein? Or, are we ignorant, that *all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through the baptism into his death*: that just as Christ was raised from

the dead through the glory of the Father, so we also might walk in newness of life. For if we have *become united with the likeness of his death, we shall be also with that of his resurrection*: knowing this, that *our old man was crucified with him*, that the body of sin might be destroyed, in order that we might no longer be in bondage to sin. For *he that died* has been justified from sin. And if we *died with Christ*, we believe that we shall also live with him; knowing that Christ, being raised from the dead, dies no more; for death has dominion over him no more. For the death that he died, he died to sin once for all; but the life that he lives, he lives to God. Thus reckon ye also yourselves to *be dead to sin, but alive to God in Christ Jesus.*" (Rom. 6 : 2-11.)

(c) *Paul to the Church in Galatia.*

"Ye are all sons of God through faith in Christ Jesus. *For all ye who were baptized into Christ, did put on Christ.*¹ *There is neither Jew nor Greek, there is neither bond nor free,*

¹ Compare "Were ye baptized into the name of Paul?" (1 Cor. 1 : 13.)

there is no male and female : for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise." (Gal. 3 : 26-29.)

(d) *Paul to the Church in Corinth.*

"In one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (1 Cor. 12 : 13.)

8 Baptism Connected with Remission, and Washing Away of Sins; with Justification; with the Gift of the Holy Spirit; with the Saving of the Soul; with Entrance into the Kingdom of God.

(a) *Peter at Pentecost.*

"Repent and be baptized every one of you, in the name of Jesus Christ, unto remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2 : 38.)

Compare "John . . . baptized, and preached the baptism of repentance unto remission of sins." (Mark 1 : 4; Luke 3 : 3; Matt. 3 : 1-10.)

(b) *Ananias to Saul of Tarsus.*

“And now, why tarriest thou? Arise and be baptized *and wash away thy sins*, calling on his [Christ's] name.” (Acts 22 : 16.)

(c) *Paul to the Church in Corinth.*

“*Ye were washed*¹ . . . *ye were justified* in the name of the Lord Jesus Christ, and in the Spirit of our God.” (1 Cor. 6 : 11.)

(d) *Paul to the Church of Ephesus.*

“Also Christ loved the church, and delivered himself up for it, that he might sanctify it, *having cleansed it by the bathing of water in the word : that he might himself present to himself the church glorious, not having a spot, or wrinkle, or any such thing ; but that it may be holy and without blemish.*” (Eph. 5 : 25-27.)

(e) *Paul to Titus.*

“According to his mercy *he saved us, through the bathing of regeneration*, and renewing of the Holy Spirit.” (Titus 3 : 5.)

¹ Ἀπελούσασθε being a Greek middle voice, the author would translate it, “Ye washed yourselves.” Compare (b) above. See Isa. 1 : 16 ; Jer. 4 : 14.

(f) *Peter in his Letter to the Dispersion.*

“Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God, being put to death in flesh, but made alive in spirit; in which also he went and preached to the spirits in prison, who were disobedient in the old time, when the long-suffering of God waited in the days of Noah, while an ark was preparing, in which a few, that is, eight souls, were saved through water; *which in an antitype, baptism, now saves you also (not the putting away of the filth of the flesh but the requirement of a good conscience toward God) through the resurrection of Jesus Christ.*” (1 Peter 3 : 18–21.)

Compare the words of the Lord :

“And all the people, hearing it, and the publicans, justified God, having been baptized with John’s baptism; but the Pharisees and the lawyers rejected the counsel of God in regard to themselves, not having been baptized by him.” (Luke 7 : 29–30.) “Verily I say to you, that the publicans and the harlots go into the kingdom of God before you. For

John came to you in the way of righteousness, and ye did not believe him; but the publicans and the harlots believed him; and ye, when ye saw it, did not even repent afterward, that ye might believe him." (Matt. 21 : 31, 32.)

"The baptism of John, whence was it? from heaven or from men?" (Matt. 21 : 25.)

Compare also the words of John the Baptist:

"Offspring of vipers, who warned you to flee from the wrath to come?" (Matt. 3 : 7-12; see 1 Cor. 10 : 1-12.)

(g) *The Lord to his Servants.*

"He that *believes and is baptized shall be saved*; but he that disbelieves shall be condemned." (Mark 16 : 16.)

(h) *The Lord to Nicodemus.*

"Verily, verily, I say to thee, *unless a man be born of water and the Spirit, he cannot enter into the kingdom of God.*" (John 3 : 5.)

Compare "Suffer the little children, and forbid them not to come to me; for to such belongs the kingdom of heaven. And he put

his hands on them." (Matt. 19 : 14, 15.)
"And he folded them in his arms, and blessed them, putting his hands on them." (Mark 10 : 14, 16.)

SECTION VI. — RESPECTING CHURCH, PETRINE, AND INDIVIDUAL AUTHORITY AND LIBERTY IN THE TEACHING AND COMMANDS OF THE LORD.

(a) *The Lord Respecting Church Authority.*

"Verily I say to you, *Whatever ye bind on earth shall be bound in heaven; and whatever ye loose on earth shall be loosed in heaven.*"¹
(Matt. 18 : 18.)

(b) *The Lord to Peter.*

"*I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven; and whatever thou shalt loose on earth shall be loosed in heaven.*" (Matt. 16 : 19.)

Compare "As the Father has sent me, I

¹ For exemplification, see Church in Council. (Acts 15 : 6-29.) Compare 1 Cor. 5 : 1-5; and 2 Cor. 2 : 5-11.

also send you. And when he had said this, he breathed on them, and says to them, Receive the Holy Spirit. Whosoever sins ye remit, they are remitted to them; whosoever ye retain, they are retained." (John 20 : 21-23.)

(c) *Words of the Apostle John.*

"*Every one who leads forward, and abides not in the teaching of Christ, has not God. He that abides in the teaching, he has both the Father and the Son.*" (2 John 9; see 2 John 10, 11; 1 Tim. 1 : 3; John 10 : 27; 14 : 15, 21; 15 : 10, 14; 1 John 2 : 4, 5; 5 : 3; 2 John 6; Mark 7 : 7.)

(d) *The Lord to his Disciples.*

"*All authority was given unto me in heaven and on earth. Go therefore, and disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatever I commanded you: and, behold, I am with you always [all the days] unto the end of the world.*" (Matt. 28 : 18-20.)

SECTION VII.—DIVINE JUDGMENTS UPON
MEN WHO USED ANOTHER THAN A DIVINE
APPOINTMENT IN JEHOVAH'S SERVICE.

(a) *Case of Nadab and Abihu.*

“And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, *and offered strange fire before Jehovah which he had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah.* Then Moses said to Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified.” (Lev. 10 : 1–3.)

Compare 1 Sam. 6 : 19, 20, Judgment on the men of Beth-shemesh for looking into the ark ; 2 Sam. 6 : 7, Judgment upon Uzzah who touched it ; Acts 5 : 1–11, Judgment on Ananias and Sapphira who dared to lie in divine matters. See also, “To me belongs vengeance” ; “I will recompense” ; “The Lord will judge his people” ; “It is a fearful thing to fall into the hands of the living God.” (Heb. 10 : 30, 31.)

CONCLUSION.

“Wherefore, receiving a kingdom which cannot be shaken, let us have grace whereby we may serve God acceptably, with reverence and fear; for our God is a consuming fire.”
(Heb. 12 : 28, 29.)

PART II.

SECTION I.—THE COMMAND.

The features in this section which strike our attention are :

1. The Person of the Speaker.
2. The August Statement or Claim which he Makes.
3. The Command which he Gives.

The Speaker is one who, having been crucified as a malefactor, because he said "I am the Son of God," has been raised from the dead.

The August Statement, "All authority was given to me in heaven and on earth," is germane with all his mighty works, with all his lofty claims, as they appear in his story.

The Command—the Commission—issues consistently from his person and position, and self-evidently contemplates the winning and

organizing of that which is his own by right—the kingdom of God, of heaven.

Before the shameful crucifixion, fitted, chosen eyes had seen him in the habiliments divine—in person, in word, in deed, the flashing out of the glory of God, a glory as of the only begotten from the Father, full of grace and truth.¹ The centre around which the thought, and love, and song of inspired lawgiver, and prophets, and poets had revolved, his is the realization of that vision seen by Daniel five hundred years before: “I saw in the night visions, and, behold, there came with the clouds of heaven, one like unto a son of man, and he came even to the ancient of days; and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” (Dan. 7 : 13, 14.)

“All authority was given unto me in heaven and on earth.”

¹ Heb. 1 : 3; John 1 : 14.

We are reminded of his words before the false judge, Caiaphas: "Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven." And of his words to his disciples when seated on Mount Olivet: "When the Son of man comes in his glory, and all the angels with him; then will he sit on the throne of his glory. And before him will be gathered all the nations." (Matt. 25 : 31, 32.)

Before his claim, involving jurisdiction over the consciences of men, and extending to the farthest limits of heaven, the claims of all created princes pale. He is

"King of them that reign as kings,
And Lord of them that reign as lords."

We may well concede the fitness of this Person to command. Heaven's Messiah is worthy the confidence and devotion of man.

In view of the attitude of the world toward him, with a Cæsar posing as its lord paramount; in view of the end which his command manifestly implies,—the building up of his kingdom from aliens,—his servants are commissioned for a lofty and most dangerous

emprise; not without the promise of his presence with them, "even unto the end of the world."

SECTION II.—HIS DISCIPLES EXECUTING AND
SUBMITTING TO THE LORD'S COMMAND.

The examples comprising this section, together with their contexts and other parts of the New Testament writings, reveal to us how faithfully, how bravely, how zealously, how successfully his servants executed the orders of their Lord, and how promptly multitudes of the race submitted to them. We see them in Jerusalem, where their Lord was crucified; in Damascus, the ancient city of the world; in Jew-hating Samaria; in Philippi, the Roman colony; in Corinth, the Wicked city of the Greeks; in Ephesus, the "Temple-sweeper of Diana." The writings also reveal them in numerous other cities in Asia; in the isles of the sea; in artistic Athens; and in imperial Rome.

With a fidelity and zeal inimitable; with a heroism sublime, above all opposition and persecution; with a fortitude equal to every vicis-

situde and superior to all environment, they carried out their commission whithersoever the spirit of Jesus sent them.

Their triumphs were with the mixed multitude on the day of Pentecost; with the magic-deluded men and women of Samaria; with Jews of the holy city; with Jews of the Dispersion; with Asiatics; with Europeans; with Africans; with all races and conditions of men.

SECTION III.—ELEMENTS OF THE LORD'S COMMAND.

This section, like the preceding, contains all the Bible narratives of Christian baptism, excepting that of Simon Magus, which manifestly lacked the first element, a fit subject.

Carefully examining the Lord's command respecting baptism, we find it comprising three elements: .

(A) Its Subjects.

What characteristics do they develop? They are represented as having *welcomed*, or *heartily received*, *Peter's word* (three thousand

at Pentecost; as having the *heart opened by the Lord to attend to the things spoken by Paul* (Lydia); as *believing Philip preaching the good news concerning the kingdom of God and the name of Jesus Christ*, and as having *received the word* (Samaritan men and women); as *having believed in God* (Philippian jailer with all his house); as *believing on the Lord* (Crispus with all his house); as *hearing and believing* (many Corinthians); as *being disciples, responding when told by Paul, that John told the people that they should believe on him who was to come after him—that is, on Jesus* (certain Ephesians); as *speaking with tongues and magnifying God through the Holy Spirit who had fallen upon them* (Cornelius and his co-hearers). The eunuch is exhibited to us as *seeking the baptism in response to the annunciation of the good news of Jesus by Philip*; Saul of Tarsus, as *a vessel of election, praying and responding to the counsel of Ananias to wash away his sins, calling on the name of the righteous One—that is, the name of Jesus*.

The least that can be said of these subjects of Christian baptism is that they all appear

as persons of intelligent convictions, committing themselves in this baptism to him in whose name they are baptized, to the spiritual system which he had instituted, and which, through his servants, he was giving to the world. They are all confessors of the Messiah, the Christ; they all sustain an attitude of abandonment to the Lord and of harmony with him, the attitude of faith.

Expressions in the epistles throw light also upon the spiritual state of these subjects. There they are said to have "*believed in Christ*:" and were *sealed with the Holy Spirit of promise*." There they are said to have "*died with Christ*"; to have been "*buried with Christ*"; to have been "*raised, quickened with Christ*"—all of which, as well as expressing the wonderful fact of partnership with the Christ, refer to the spiritual state of the truly baptized—a state of practical death, of oblivion to the things that are contrary to God, and of life to himself and to the things that are well pleasing to him.¹

¹ The warnings to the baptized against manifold sins do not affect this spiritual experience.

We say not that all these subjects of Christian baptism apprehended the things of the Lord with equal clearness, nor that all felt them with equal intensity. The examples indicate somewhat different stages of spiritual development. On Cornelius and his co-hearers (p. 35, 7) the Holy Spirit fell in miraculous power before their baptism, thus advising Peter that uncircumcised Gentiles, being fellow-heirs in the Holy Spirit, should be taken into the visible commonwealth of Christians. Upon the Samaritans and Ephesians (p. 32, 3; p. 37, 11) he came with this power after baptism and laying on of the apostolic hands, thus linking the gracious dispensation to them with the Hebrew apostles. The purpose and force of this is apparent from the race and religious developments in their respective peoples. (See John 4 : 9, 10.)

As far as our examination has extended, then, we find that the subjects of Christian baptism have been under and have responded to the discipling influence exerted according to the Lord's order. Their baptism did not precede, but *followed*, a certain prepa-

ration, alike in kind, though varying in degree.

But our attention is further demanded by the baptism of three households—those of Lydia, of the Philippian jailer, and of Stephanas.

The household of the Philippian jailer are represented as having *the word of the Lord spoken to them*, “to him, with all that were in his house,” and *as rejoicing with him* from a common cause, “*having believed in God.*”

Of the household of Stephanas, whose baptism is incidentally mentioned in common with that of Crispus and Gaius (p. 38), Paul writes: “Now I beseech you, brethren (ye know the house of Stephanas, that it is a first-fruit of Achaia; and that they have set themselves to minister to the saints), that ye also submit yourselves to such, and to every one that works with us, and labors.” (1 Cor. 16 : 15, 16.)

The baptism of the household of Lydia is an incidental mention also, as the narrator is recording the modesty and hospitality of that pious lady. Any assumption or suggestion

that its subjects were not of kindred spirit with the subjects of Christian baptism as seen in all the narratives, is too gratuitous to notice. (See Eph. 4 : 5.)

It is noticeable that among all the multitudes baptized by the first servants of the Lord, only four whole households and one whole audience (that in the house of Cornelius) are mentioned. It is refreshing to find even that number ; but it is painfully evident that the families generally, as foretold by the Lord, divided upon himself and other lords. (See Matt. 10 : 34-36.)

The question of Paul in 1 Cor. 15 : 29—“What will they do who are baptized for the dead? If no dead are raised at all, why then are they baptized for them?” refers to subjects who were of kindred mind with all the subjects of Christian baptism. The passage reveals them as believers looking for the resurrection ; and for the future “life and immortality brought to light by the Lord,” who is the destroyer of death.

Respecting the age or maturity of the subjects of baptism, we assume nothing. Of the

Samaritans, it is affirmed: "When they believed . . . they were baptized, both *men* and *women*." When we remember the latitude of those titles in Oriental lands, together with the fact that some households were baptized, we find no rule of years; but simply a condition of mind and heart—a state of discipleship to the Christ.

It is conspicuous in all the narratives that baptism followed immediately upon conversion to the Lord Jesus, or was simultaneous with it. There is no reason to assume a single exception.

(B) The Formula.

This division contains all the Bible examples of the use of the formula.

The student may be somewhat perplexed that the narratives exhibit the name of the Lord Jesus Christ only; while the command prescribes the administration of baptism "in the name of the Father, and of the Son, and of the Holy Spirit." But Paul in Eph. 4: 4-6 clears up the difficulty, showing that in the baptism of the Ephesians (p. 43, 5) the

name of the Spirit and of the Father had been associated with that of the Lord Jesus. "There is one body and one Spirit . . . *one Lord, one faith, one baptism, one God and Father of all*, who is over all, and through all, and in all."

The connection of the name of the Holy Spirit with their baptisms is revealed also by Paul in his letter to the Corinthians (p. 44, 7. 8). "Ye were washed, but ye were sanctified . . . in the name of the Lord Jesus and in *the Spirit of our God*." "*In one Spirit* we were all baptized into one body." (1 Cor. 6 : 11 ; 12 : 13.)

The forms: "Into the name of the Lord Jesus," "In the name of Jesus Christ," manifestly imply, then, in the way the Lord appointed, namely: "in the name of the Father, the Son, and the Holy Spirit."

A natural reason for reporting these forms appears in their brevity. They are synonyms. A more forceful and cogent reason appears in the new, unique, and striking manifestation of God, the incarnate Son, the atoning Saviour, the anointed Lord. He is brought into special

prominence before the redeemed race, over which all "authority was given" him.¹

(c) The Rite.

The three Bible pictures of baptism exhibit its subjects all in the water. The spectator of the original pictures sees them all submerged—immersed there, and feels the propriety, the necessity of John's choosing places for the administration where there was plenty of water, as the Jordan and Ænon.

If the English reader, with veiled eyes, prejudiced against the Rite, and unmindful of its symbolical and spiritual import as seen in the sacred writings, asks why the spectator of the original sees the subjects of baptism immersed, he is reminded that the word "baptize" is a word transferred (not translated) from the language in which the New Testament was written. And the reader of that language knows that it uniformly signifies submersion or immersion.

¹ Still another reason appears, which is noticed at length in "Spiritual Import of Christian Baptism." (Section V., 7, a.)

The translators of the Authorized Version are said to have been forbidden by King James and the bishops to translate the word ; so, by human orders, they transferred it. The minority among the "Canterbury Revisers," who were in favor of translating it, were overruled. In one of the two editions of the American Bible Union, Improved Edition,¹ the latter being the work of scholars who were unfettered, the word "baptize" is translated "immerse." In the other, the word "baptize" is retained.

If there were valid reasons for transferring instead of translating the word, the student may ask, "Why not define its meaning in the margin, that the English, may, equally with the reader of the original, have the complete picture before him?"

It is the strange way of the world to give most to those who need least.

Says Dr. Conant in his scholarly work, "Meaning and Uses of Baptizein," page 97 :¹ "In all the versions for the use of the learned,

¹ Issued by the American Baptist Publication Society.

so far as known to the writer, the Greek word is rendered in this sense (to immerse) when its literal meaning is professedly given."

The English reader may very well feel aggrieved at this treatment ; but those who know the Greek have spoken. Liddel and Scott, in their latest edition of their Greek Lexicon limit the meaning of the word to the idea of immersion. With Dr. Conant, in the above-named work, both the English and Greek readers can trace the word in every department of the Greek literature through seventeen centuries (from B. C. 522-A. D. 1200).

Its two hundred and thirty-six examples conclusively demonstrate that immersion is the act and idea uniformly expressed by the Greek word for baptize.

The following statements of Dean Stanley¹ are a typical testimony (unless exceptionally frank) of that from scholars of all communions.²

¹ "Essay on Baptism," pages 21, 22, 23.

² For a multitude of these testimonies the reader is referred to the "Concessions and Concise Comments as to Baptism from Pedobaptists," by W. W.

“For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word ‘baptize’—that those who were baptized, were plunged, submerged, immersed into the water.¹

. . . . It no doubt had the sanction of the apostles and their Master. . . . On philological grounds it is quite correct to translate the name John the Baptist by John the Immerser.”

As a matter of fact the Greek language has

Everts, D. D., of Haverhill, Mass. In this book the compiler has collocated these testimonies of responsible men from many languages, of many lands, and of many communions. (Published by the compiler.)

¹The truth of this statement is sustained not by written history only, but also by the impressions in stone and painting which still remain in various parts of the world. For a study in these impressions, the reader is referred to “Footprints of Baptism in Europe,” by George W. Anderson, D. D., where in both word and picture the author has given the results of his own personal researches, and examination of many of these works of Christian art. (American Baptist Publication Society, Philadelphia.)

definite words to express definite acts and ideas. For example

Rantizein (ῥαντίζειν)=to sprinkle.

Ekchein (ἐκχεῖν)=to pour.

Baptizein (βαπτίζειν)=to immerse.

The last being the word used by the Lord in his command.

Says Alexander De Stourdza,¹ Chancellor of the Greek Church of Russia:

“The verb Baptizo (βαπτίζω) *immergo*, has, in fact, but one sole acceptation. It signifies literally and always to plunge. Baptism and immersion are therefore identical; and to say, baptism by aspersion, is as if one should say, immersion by aspersion, or any other absurdity of the same nature.”²

With the pictures before him, with the uniform voice of true scholars, and with the symbolic, spiritual import which the apostles in

¹ This authority is a native Greek, the language to which the word baptism (βαπτισμα) belongs, being his mother tongue.

² Quoted by Dr. Conant in “Meaning and Uses of Baptizein,” page 151. This book should be examined by every one who is responsible for the teaching of religious truth.

their writings associate with the Rite, the English reader may certainly know that the subjects in these examples were immersed in the waters.

SECTION IV.—ONE BAPTISM. (EPH. 4 : 5.)

As the context (1-16) shows, the apostle refers, not to its being limited to a single administration to the subject; but to *its uniformity in kind*—to a *baptism common to all the Christians*. *A uniform thing*: as “one Lord, one faith,” involving their unity. (See pp. 51-54, Section V., 7, (a), (c), and (d).)

Even if the word “baptize” was not uniform in its meaning, expressing one and only one definite act, the apostolic reflection, “one baptism,” would rule out “modes,” even as it also limits the formula—the faith *to one God*, and the subjects *to one kind*.

SECTION V.—SYMBOLIC AND SPIRITUAL IMPORT OF CHRISTIAN BAPTISM.

1. An Image of Overwhelming Suffering.

What student of the Messiah's passion will

regard that suffering which overwhelmed his soul as too strongly imaged when he calls it a "baptism to be baptized with"? That surging ocean of human guilt, of the divine judgment, of human and demoniac wrath, that physical anguish, and that spiritual darkness which wrung the cry: "Eloi, eloi, lama sabachthani!" submerged the sensitive, suffering Son of God. In the words on p. 46, V., 1, (b) is implied the Godward glance of baptism (compare 1 Peter 3 : 21), together with the great office of his passion in the work of redemption.

2. Of the Fullness of the Holy Spirit and of Fire.

When the Lord gave his Holy Spirit to his servants on the day of Pentecost, there was no stint. "They were *all filled* with the Holy Spirit." "*It filled* all the house where they were sitting."

This reveals them in the same condition as though there had been an *absolute immersion*. Not more surely can one be immersed in water. Not more surely were they immersed in air than were they immersed in that wonderful

Spirit. How natural then, how forceful, that when he would convey a promise of this plenitude the Lord should use the word "baptism" to shadow it forth. And since the Holy Spirit is the purifier of the soul, we can see a double felicity in the choice of the image.

3. Of Cleansing From Sin.

The word of God represents sin as an unclean, a filthy thing: repulsive to God. "He cannot look upon sin." But it reveals, also, the ability and willingness of the Holy One to make the sinner pure again. These two truths are expressed by symbols as well as by words. Most impressively are they set forth in Christian baptism. See p. 48, (c) and p. 49, (d). The passages on p. 48, (a) and (b), reveal also the active, co-operative agency of the persons thus cleansed. "Wash away thy sins," etc. But "ye were washed, but ye were sanctified."

To them the word and the water have been effective lessons.

4. Burial, Resurrection, A New Life.

The examples, while they teach the wondrous truths which determined the title of the seventh division of this section, imply also that the rite of Christian baptism typifies the burial of the dead, and their resurrection to a second—to a different life. The sign and the thing signified are correspondent. The Christ, the Leader, in a funeral condition was borne into the tomb; was raised up; emerged from it; and “liveth to God.” The Christian baptism is its emblematic, symbolic counterpart. The Christ’s burial and resurrection were the substance, this the shadow. The Christ’s was the original; this the image, the likeness, the picture. Wondrous analogy!

“We were buried, therefore, with him

¹ In Dr. Geikie’s “Life of Christ,” Vol. I., chapter 26, pp. 413, 414, appears this beautiful reflection on the baptism of Jesus:

“Holy and pure before sinking under the waters, he must yet have risen from them with the light of a higher glory in his countenance. . . . It was the true moment of his entrance on a new life. Past years had been buried in the waters of the Jordan. He entered them as Jesus the Son of man; he rose from them the Christ of God.”

through the baptism into his death ; that just as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6 : 4.)

With the spiritual phenomena involved and set forth in this symbol, agree all the apostolic precepts to the baptized. They are to reckon themselves as having died, been buried, and raised from the dead : and to live accordingly.

5. A Seal of the Divine Proprietorship.

This and the succeeding division, as will be seen, do not contain the word "baptize" in any form ; but their reference to the formula, making use of a special feature of its spiritual import, is so manifest that they naturally take their places here.

The doctrine involved in Eph. 4 : 30, p. 50, 5 is, that in their Christian baptism the baptized were sealed by the loving Spirit of God, with *God's own signet or name*, as *God's own property*. With this agrees also the idea set forth in the passage which invites comparison : "Ye were sanctified [*set apart or consecrated*] in the name of the Lord Jesus, and in the

Spirit of our God," where the baptismal formula, with its devoting or consecrating office, is unquestionably referred to.

The sealing office of the formula is brought into peculiar prominence in the passages comprising both these divisions. And so at the same time is there palpable reference to that divine influence of the Holy Spirit which is its silent, invisible, natural counterpart or accompaniment; an influence or power, transforming and conforming the human spirit to that state which the "formula" implies, expresses, demands. An influence which often had been manifested also in miraculous endowment.

The redemption which God's possession, the baptized, are indicated as awaiting, is doubtless that of which the same apostle speaks in his letter to the Romans. "Ourselves also, though we have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body." (8 : 23.) Compare 2 Cor. 5 : 4, 5, and 1 Cor. 15; also 1 John 3 : 2. Passages referring to this redemption abound in the word of God.

Well may those sealed for such a redemption refrain from grieving the Holy Spirit of God. See 1 John 3 : 3. "Every one who has this hope on him purifies himself even as he (Christ) is pure."

6. A Seal of Heirship and an Earnest of Inheritance.

A large proprietor, having won his affection, adopts a person as his son ; and with a view to making him his heir, he gives to him his own name, as the seal of the relation ; and as the first installment, or "earnest" of all that is coming. Together with this, and continuing (within the limits of human power) there will be the further communicating, as an "earnest," of the sentiments, ideas, and characteristics of the benefactor to the adopted son.

The passages comprising this division represent the baptized as being in their baptism, *sealed heirs of an inheritance*. The divine name given to them in their baptism, and the divine presence with his characteristics in their hearts are represented as the earnest of all that is coming to them.

The inheritance which these heirs await, is spoken of manifoldly in the word of God. In the words of the Apostle Peter, it is called the "inheritance imperishable, and undefiled and unfading, kept in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." (1 Peter 1 : 4, 5.)

That God should put his own name upon sinful though repentant, believing man, is a marvelous thing. That he should do it, together with the correspondent, counterpart gift of the Holy Spirit in the heart as a "First Gift, an Earnest" of an infinite fullness in store for such, is unspeakable.

"Oh, the depth of the riches, both the wisdom and the knowledge of God. How unsearchable are his judgments, and his ways past tracing out. For who knew the mind of the Lord? Or who became his counselor? Or who first gave to him, and it shall be given back to him again? For of him and through him and to him are all things; to him be the glory forever. Amen." (Rom. 11 : 33-36.)

But such benevolence is just like God. Be it "To the praise of his glory."

7. Community with the Christ, and thus
With All Who Are His.

The examples of this division startle us with two mighty doctrines.

1. *That fellowship, partnership, co-heirship, community, with the Christ, was effected in Christian Baptism.*

2. *That in this same Baptism, all "Drinking of the same Spirit," people of all races and social conditions were made one family, a unit, one body, the body of Christ.*

Respecting the first, as Christ was crucified and died for sin, so it is written of the baptized, "Our old man was crucified with him." "We died with Christ." As Christ was buried, so of the baptized it is written, "We were buried with him." As Christ was raised from the dead for our justification, so of the baptized it was written, "We were also raised with him," and "He that hath died is justified from sin." "Ye are in Christ, who is made unto us wisdom and righteousness and sanctifi-

cation and redemption." Of the Christ it is written, "It pleased the Father that in him should all the fullness dwell." "In him dwells all the fullness of the Godhead, bodily." So of the baptized it is written, "And ye are made full in him who is the head of every principality and authority."

To be out of this fellowship with the Christ is a desolate condition indeed—divorced from God, involving final woe. But in him the Mediator, the Reconciler, the harmonious union, broken by the presumptuous act in Eden, is re-established.

The relation of Christian Baptism to this blessed fellowship, this harmonious union, demands our profoundest thought.

The inspired language is, "All we who were *baptized* into Christ Jesus, were *baptized* into his death. We were buried therefore with him through *baptism* into his death. . . . If we have become united with *the likeness of his death*, we shall be also *with that of his resurrection*." . . . "He that *died* has been justified from sin." "If we *died* with Christ we believe that we shall also *live with him*." (Rom. 6 :

3-8.) All ye who were *baptized* into Christ, did put on Christ." (Gal. 3 : 27.)

One of the vital meanings of these double-meaning expressions—a mental, spiritual experience of the subject of baptism (p. 31, section 3, 1) has already been noticed; but it is interwoven with the great truth which we are noticing here.

There is one palpable case, at least: that of Simon Magus, who, though baptized, had "no part nor lot in this matter: for thy heart is not right before God. . . . I perceive thee to be in a gall of bitterness and a bond of unrighteousness." Thus said inspired Peter, (Acts 8 : 21-23.) Lacking the essential character of a fit subject, his baptism evidently was not a spiritual, but simply a material act—a thing of the flesh only. His spirit, being incongruous with the Christ, with the faith, with the nature of the formula, he was not really, but only formally, baptized into Christ.

On the contrary, of those who were "*baptized into Christ*" it is written: "In him ye were circumcised with a circumcision not made with hands, in the putting off of the

body of the flesh, wherein ye were also raised with him through faith in God, who raised him from the dead." (Col. 2 : 11.) And "our old man was crucified with him, that the body of sin might be destroyed." (Rom. 6 : 6.)

Men put away things which they esteem as of no value. Says Paul: "We are the circumcision, who worship by the Spirit of God and glory in Christ Jesus, and have no trust in the flesh." (Phil. 3 : 3.) "They that are of Christ Jesus crucified the flesh with its passions and desires." (Gal. 5 : 24.) To such, the "flesh," that is, that nature which is of blood, of fleshly generation, as contrasted with that nature which is begotten of the will, and by the Spirit of God, is fit simply to be put off—to be buried. They reject the federal headship of Adam. Their relation to him is abrogated. Being then, in this sense, practically dead to him, they are buried: seeking and finding vital relation with the new Federal Head of the race—the second Adam—the Lord Jesus Christ.

The disobedient act in Eden effected man's separation from God, the fountain of life. The

spiritual temper, of which this act was the manifestation, was infidelity. The Christian baptism, a committal in the appointed grave to the Christ, was an intelligent, deliberate act of *reversion* : issuing in fellowship, community with the Christ, and crowned with reunion with God. The spiritual temper, of which this act was the motion, the breathing, the spirit, is faith. (See James 2 : 14-26.)

So, of the baptized it is written : " Ye are all sons of God through faith in Christ Jesus : for all ye who were baptized into Christ did put on Christ." (Gal. 3 : 27.)

This faith, so vital, so essential, appears before us in twofold action : the receiving of the Christ as he gave himself for man in his passion, and the giving back of self to him in the appointed baptism, as to the Redeemer who bought us, the Lord to whom we belong.

As we saw in the last division, the passion of the Christ and the baptism of the persuaded, believing one are set as part and counterpart. From an objective point of view, the gifts and receptions are mutual. And back and beyond—even within all the motions and emotions of

the human, the divine Spirit so operated that of the baptized it is truly written in his word: "By grace have ye been saved, through faith, and that not of yourselves: it is the gift of God."

Respecting the second. The Christ prayed for those who believed on him through his servant's word: "That all may be one, as thou, Father, in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given to me I have given to them, that they may be one, as we are one; I in them and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them as thou lovedst me." (John 17 : 21-23.)

At the desire of his father, the king; and with the promise that it should be his for the winning and recovery, a prince visited a vast province of the empire that was in rebellion, and in a state of complex alienation from the throne. He found the people, generally, careless and ignorant of the will of the king. Their leaders regardless of his laws and tampering

with them, although these were the very laws of life itself. Multitudes had even forgotten his name, and few knew anything of his character. Generally, it might be said, "every man was doing that which was right in his own eyes, so far as his power went. Woman was commonly despised as the inferior of man, and appraised as the slave of his will. Naturally enough the province was in a sad state of disorder. The people had set up many kings, and were much divided by government, politics, race, and by what they called religion; by social position (chiefly determined by possessions, or the lack of them—wealth or poverty); by intellectual differences, and by different attainments in knowledge, while money answered all ends.

The result was superabundance and insufficiency. More than heart could wish, and fell want. Oppression by the strong, and hopeless anguish in the weak; pampered lords and weary, wretched, despairing slaves. Antipathy, hatred, malice, vice, degradation, disease, mourning, woe. Frequently these disorders overflowed in murder; often they surged into

waves of war. In the clash of battle the air resounded with the groans of the dying, and the earth drank the blood of the slain. The bereaved wept in secret. The sorrow swelled as the billows of the sea.

It need not be said that this disorder in all its complexity, in all its parts, in its minutest details, was displeasing to the righteous government of the king; that it loudly called for his resentment and for its need of dire punishment.

The prince was deeply grieved. He was angry at the hardness of heart and rebuked the unfeeling oppressors. He groaned in spirit over the sorrow and wept many tears. He made known his father's mind and character and will. He helped the helpless. He pleaded with the people to repent, to return to their proper allegiance, and by a supernal greatness, by a wondrous benevolence, and by a deathless love, he vindicated his claim to their devotion.

Some responded to his appeal and gathered round him; but those in authority, being very adverse to him, manipulated the rabble with

cruel cunning, and killed the prince of peace. By loving hands he was buried.

The scene changes. A mysterious influence comes over many people. Throughout that wide domain, from contrition, from love and grief for him who died, they die, are buried, Jew and Gentile, barbarian, Scythian, bond and free, leveled in a common grave. The life of injurious differences ended forever.

The Prince himself had arisen from the dead. To gain a mighty end, the making of a brotherhood, a true nation, he had appointed this common burial, and then he went back to the court of the King.¹

Behold a picture of the world! Of the procedure of the Messiah, the Lord, by his Father's will! Of his rejection by his own! Of the grace of his spirit upon a people! Of his end in appointing the Christian baptism.

We have gazed upon the divine method for making from all the nations of the earth a

¹ The writer does not present this allegory as analogous to the Atonement, but simply as illustrative of the divine benevolence and mercy, and of their manifest effect upon some of the sinful race.

nation, a united people, a unity that suppressed, that ruled out, racial, political, social, and all other carnal, alien distinctions—distinctions which are displeasing to God and injurious to man. (Compare Acts 2 : 44-47 ; 4 : 32-35.)

Oh, wondrous grave, wherein Prince and people are unified !

“All ye who were baptized into Christ did put on Christ. There is neither *Jew nor Greek*, there is *neither bond nor free*, there is *no male and female* ; for *ye are all one in Christ Jesus*.”

“In one Spirit we were all baptized into *one body*, whether bond or free ; and were all made to *drink of one Spirit*.” (See Gal. 3 : 26-29 ; 1 Cor. 12 : 13. Compare Col. 2 : 20 ; 3 : 15 ; Eph. 2 : 15, 16 ; 3 : 6 ; 4 : 4 ; Rom. 12 : 4, 5 ; 1 Cor. 12 : 27 ; 2 Cor. 5 : 17 ; Eph. 1 : 10 ; 3 : 5, 6.)

Of this wondrous body we read, “Christ is the head.” (Col. 1 : 18 ; 2 : 19 ; Eph. 5 : 23 ; 4 : 15, and 1 : 22.) Well then is it named “his body.” (1 Cor. 12 : 27 ; Eph. 1 : 23 ; 5 : 30 ; Col. 1 : 24.)

Of this body and of the Spirit which possesses and animates it, the Apostle Paul

has most felicitously written. (1 Cor. 12 : 12-18 ; Eph. 4 : 1-16.)

The body is organized, organic. Its members, all vitally, sympathetically, responsively connected, sustain different functions, and are all essential to its well-being, to its harmony, to its symmetry, to its beauty. Every member or part is to be appreciated accordingly.

The Spirit who animates, who possesses this Body is One. It is the Spirit whom the Christ promised to them that believed on him (John 7 : 37-39 ; compare 3 : 5, 6), and who is so perpetually spoken of throughout the word of God. "All were made to drink of one Spirit." The baptism in that one Spirit was the objective, the visible correspondent to that inward spiritual drinking. The baptism of the Christ, of Cornelius and his co-hearers, and of the twelve Ephesians (p. 35, 7, p. 37, 10), are most tangible examples thereof.

It was for this living, organic unity, that the Christ, when standing on the threshold of his death-agony, prayed. And two of his objects in the desire for this unity are expressed in the words, "That the world may

know that thou didst send me; and lovedst them as thou lovedst me." (John 17 : 21-23.) Thus in a unity were his people to be the witness of God.

In the word of God, this baptized, spirit-filled people bear many names. The church (*ἐκκλησία*), a title expressive of their separation and distinction from the aliens and also from unfallen spirits, in response to the gospel appeal or call. This title is used in both a local and a universal sense, both being generally correspondent in type. They are called "A peculiar people." "A people for God's own possession," that they may show forth the excellencies of him who called them out of darkness into his marvelous light, who in time past were not a people, but now are the people of God." "An elect race" (chosen). "The household of faith;" expressive of their peculiar characteristic, the common faith. "A royal priesthood" (intercessors clothed with royal dignity to approach God with prayer and offering). "A holy nation" (a nation set apart to God). "The household of God," as comprising his children, he their Father. "The

temple of God," when conceived of as a building wherein God resides and is worshiped. A temple of God, constructed of "living stones," laid together according to the design and directions of the Great Architect, by wise master builders who took heed how they builded. "The kingdom of God," as his loyal subjects, his power in the world. "The kingdom of heaven," as pertaining to and characteristic of heaven and distinguished from the kingdoms characteristic of the earth.

Gathered from many once alien peoples, they comprise the *nation* of which the Messiah spoke when he said to the Jews, "The kingdom of heaven shall be taken from you, and shall be given to a nation bringing forth the fruits thereof."

The office of the Baptism in this building is twofold, subjective and objective. In its symbolic spiritual lessons, it works with the word in the preparation of the "living stones," and it is the instrumentality and act of putting them into the building. In its symbolic spiritual lessons, it operates with the word in the conversion of the alien, and it is

the instrument and act of receiving the subject into the "kingdom of God." (See John 3 : 5.)

It scarcely need be said that the Formula sustains its inseperable part in the symbolic spiritual import and offices of Christian baptism. It has already been recognized as a seal. (pp. 50, 51, sec. V, 5, 6.) The fit subject, the Rite and the Formula are concomitants. The Rite and the Formula are correspondents of genuine Christian faith.

The question of the Apostle Paul to the Corinthians (1 Cor. 1 : 13), "Were ye baptized into the name of Paul?" implies that the baptized were committed to the person in whose name they were baptized. Thus, the Christian baptism is a consecration, as well as a confession of faith; and manifold more. With this accords the statements of the same apostle, "Ye were sanctified [set apart] . . . in the name of the Lord Jesus, and in the Spirit of our God." "All ye who were baptized into Christ, did put on Christ," "one Lord, one faith." All harmonizing with the words of the

Lord himself. "One is your Teacher, and all ye are brethren." "One is your Leader, the Christ." (Matt. 23 : 8, 10.)

The reflection of Paul in 1 Cor. 10 : 2 and context, revealing the consequences of infidelity, admonishes the baptized (the committed, the consecrated, the devoted) of the absolute need of fidelity to their Lord and leader, the Christ. (Compare Heb. 10 : 29.)

REMARKS.

In this connection the relation to the kingdom of heaven of such little children as the King received is of pleasing interest. Jesus calling them to him ; said, "Suffer the little children to come unto me, and forbid them not : for *to such belongs the kingdom of heaven.*" (Luke 18 : 16.) "*And he folded them in his arms and blessed them, putting his hands on them.*" (Mark 10 : 16.)

Of such is the kingdom of heaven then without baptism, by the divine benevolence and grace. It is just like God.

The King, being unchangeable, and in his Spirit omnipresent, mothers have the privilege,

and it is their duty too, to take their babes in a spiritual manner to him still. The reception and blessing will unquestionably be potentially the same.

It is noticable, as certain as the narrators have given us the facts, that the Lord received these children without baptizing them. The attitude of the disciples, who had baptized for Jesus long prior to this, demonstrates that they knew nothing about baptizing such little children. Long prior to this reception Jesus had said to Nicodemus, "Unless a man be born of water and the Spirit, he cannot enter into the kingdom of God." And here we see the same teacher, the Lord receiving little children as "of the kingdom of heaven—of God," without any agency of water, as in baptism.

To say that the Lord is consistent is superfluous. He is intelligible too. His conduct toward the children qualifies his statement to the rabbi of Israel.

We have learned from the word of God that the administration of the sacred Rite and Formula does not constitute the water birth of which the Lord spake; but that repentance

and faith are inseparable, essential, constituent elements thereof.

In the divine salvation for the fallen, redeemed race of Adam, only what is possessed by each individual member is required of him. Incompetent to such repentance and faith as are inseparable, component parts of this birth of water, these children were incompetent to baptism; hence, very naturally, it was neither required nor imposed. Its outward, objective part, apart from intelligent repentance and faith, having no part in the divine system, baptism, very naturally, was not administered to them. Being by generation, by nature, by character of the fallen, but redeemed race, the little children were identified with its estate and fortunes. Being of flesh, in order to salvation, they too must be born of the Spirit from above, but not until they possess the faculties competent to consecrate themselves; not until they possess the faculties competent to faith, is the baptism of faith, the only baptism, required of them. Until these faculties are possessed, the King receives them simply of his infinite benevolence.

May we not pervert, but read, mark, learn, and inwardly digest the other lesson taught us in the words of the Lord: "Of such is the kingdom of heaven." The kingdom of heaven is of such as have intelligently "become like little children." Modest and guileless as they. "Whoever does not receive the kingdom of God as a little child, will in no wise enter therein." (Mark 10 : 15.)

When his disciples, under the spur of carnal aspiration, disputed who among them should be the greatest in the kingdom of heaven, "calling a little child to him, he placed it in the midst of them, and said, Verily I say unto you, if ye do not turn and become as the little children, ye shall not enter into the kingdom of heaven. Whoever, therefore, shall humble himself as this little child, he is the greatest in the kingdom of heaven." (Matt. 18 : 2-4.)

Perhaps the distinctive characteristic of the little children—that which distinguishes them so much from ambitious adults—that which Christ had in mind, and which he demands of adults, is what might be called a-egoism.

The adult, having developed in sin, has become very self-conscious, self-important, self-sufficient, and intelligently self-seeking. From the divine point of view, he is an egotist. As opposed to this, the little child is not yet possessed of that self-conscious, self-sufficient personality; not yet intelligently, of that carnal, self-seeking, sordid mind. Under a sense of what is without him, he is humble, receptive, inquiring. Not yet the victim of avarice and carnal ambition; he is not yet an egotist; not yet suspicious; he trusts.

It naturally strikes us that he is in a most favorable condition for the operation of the divine benevolence; for the gracious reception into the kingdom of God. And the attitude of the Christ assures us of the Father's mind. "It is not the will of your Father who is in heaven that one of these little ones should perish." (Matt. 18 : 14.)

From this glorious fact, and from the saying of the Lord to Nicodemus: "Unless a man be born of water and the Spirit he cannot enter into the kingdom of God," presuming reason might infer that little children, especially

babes, are the best qualified subjects of Christian baptism. Before childlike reverence and eagerness to know the truth, stands the practice of the Christ and of his commissioned and inspired servants. The Teacher, the Lord, practiced and enjoined, and his authorized servants practiced and taught, but "one baptism"—that of intelligent faith. The Lord's baptism is an appointment for those who intelligently *become* like little children. And these, as distinguished from the little children who are, as the Lord said, "of the kingdom of heaven" without baptism, constitute that part or phase or feature of the kingdom of heaven which in the word of God is called the church. They have *become* like little children in responding to the gospel call.

From the revelation of the Divine Father's mind respecting the little ones, it is obvious that, in his gracious benevolence, he will not allow a member of the human race who has not deliberately ignored that gracious benevolence to perish. "It is not the will of your Father who is in heaven that one of these little ones should perish."

Of a dying race, the little ones may die the first death ; but as little ones, they shall not die the "second death."

This divine purpose seems to have been one of the bases for the endowments and promises, which are called "blessings." To Noah and to his family (Gen. 9 : 1), "Be fruitful, and multiply, and replenish the earth." To Abraham (Gen. 12 : 2 and 15 : 5), "And he brought him forth abroad, and said, Look now toward heaven and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (See also 17 : 2.) To Hagar, respecting Ishmael (Gen. 16 : 10), "I will greatly multiply thy seed, that it shall not be numbered for multitude." To Isaac, to Jacob, and to many others.

All these persons, being of the fallen Adamic race, were incompetent to the generation of other than fallen beings like themselves. Hence it is in the light of this divine purpose only that the increase promised would appear to us as a "blessing."

As to those who live to intelligently ignore the gracious attitude of God (an attitude not

without expression in nature as well as in the gospel), be it by the rejection of the love and claims of the Christ, or by other willful, persistent sin (which is essentially the same thing), insulting God's mercy, they are guilty of spiritual suicide. They invite the "second death"; and being severed from the Fountain of life, they will secure it for themselves.

The change of attitude to God, which, as we have seen, is called "faith; the new relation with God which is its concomitant is their imperative need. It should be made as soon as the ability to sin wilfully exists, for all delay is sin.

8. Baptism Connected with Remission and Washing away of Sins; with Justification; with Reception of the Gift of the Holy Spirit; with the Saving of the Soul; with Entrance into the Kingdom of God.

The affinity of the doctrines taught in this, and in the Scriptures of the preceding division is palpable.

On page 47, section V., 3, we have noticed the fact that baptism is a symbol of cleans-

ing. The Scriptures teach *also* that remission of sins (p. 54, *a*), that washing away of sins (p. 55, *b, c, d*), that justification (p. 55, *e*), that the gift of the Holy Spirit (p. 54, *a*), that the saving of the soul (p. 57, *g*), and that entrance into the kingdom of God (p. 57, *h*), were connected with Christian baptism.

The connection of all these benefits with each other, and with baptism, gives them their place in this division.

The doctrine taught is seen in full force in p. 56, *f*; p. 57, *g*. "In an antitype baptism *now saves you.*" "He that believeth and is baptized *shall be saved.*"

It is perfectly natural that the apostle who advised the baptized Simon Magus of his forlorn estate should advise those to whom he was writing (p. 56, *f*) how baptism saves; namely, not by any material or ceremonial effect upon the flesh (that is, the natural man), but by the Godward attitude of the conscience therein, an attitude of which baptism was the motion, the spirit. (See James 2 : 17-26.) Motives, as we have previously seen, are all important here.

The apostle presents the baptism as the "antitype," or correspondent with the saving of Noah and his family. With certain feelings Godward, that is with faith, they went into the ark, and were saved. With certain feelings Godward, called here "a good conscience," the Christians responded, or answered in Baptism, and were saved.

In the light of our previous studies the "good conscience toward God" is intelligible, and represents a spiritual attitude with which we are familiar, as the "concomitant" of Christian baptism and as an essential element of it; namely, faith.

In this light also, we are not surprised at the teaching of this division, that "baptism saves." The teaching is accordant with the reported promise of the Lord (p. 57, *g*). "He that believeth and is baptized *shall be saved.*"

Respecting the connection of baptism and entrance into the kingdom of God (p. 57, *h*), it is to be noted that the statement to Nicodemus, "the teacher of Israel," was uttered by the Lord before the "command," and during the time when both the Lord's disciples

and John the Baptist were baptizing. (John 3 : 22, 23 ; 4 : 1, 2.)

The phrase "born of water" indisputably refers directly to that baptism which demanded, imposed, involved, and expressed repentance unto life, and was "unto remission of sins;" to that baptism wherein the Lord said, "All the people, when they heard, justified God, being baptized."

From the spiritual import of Christian baptism, from its vital office in the Lord's system, as revealed in our studies (an import and office surely not absent from the mind of their Author) we admit that the words of the Lord unquestionably look forward also to the baptism enjoined in his pre-ascension "command."

Be it here remembered, how the comparisons throughout the collocation of Scriptures show how much there is in common between the baptism by John, and by Jesus previous to the "command," and that which characterizes the "command," and which we call "Christian Baptism." The latter embodies all the meanings of the former, together with the wondrous ideas which are peculiar to the Christian faith.

In the light of our foregoing studies, the relation of the "water and the Spirit," the need of being "born of water and the Spirit" are obvious. (We have seen how the "kingdom of God," "of heaven" was formed.) The terms are inseparable, as body and life in a living body, and are expressive of that concrete development in the true subject of baptism which is the response to the imperative order, "Repent and be baptized;" a response for which man is responsible, in which he is not only a thinker, but also an actor, a doer. (Compare Ezek. 18 : 30-32.) Of that product of the Holy Spirit from above, which is called the "new heart," the "new creature" (see Jer. 24 : 7; 31 : 33, 34; 32 : 38, 39. Ezek. 11 : 19; 36 : 26, 27), without which one "cannot see the kingdom of God."

Herein we see a natural reason why the subjects of God-appointed baptism are called "Sons of God." They are "begotten of him." "Not of blood, . . . nor of the will of man, but of God." "As many as received him to them gave he right [authority] to become children of God, to them that believe on his name"

“Except one be born of water and the Spirit he cannot enter the kingdom of God.”

To be in that kingdom is life—but to be out of that kingdom!!!

SECTION VI.—RESPECTING CHURCH, PETRINE, AND INDIVIDUAL AUTHORITY AND LIBERTY IN THE TEACHING AND COMMANDS OF THE LORD.

Page 58 (*a*) shows that the Lord gave to his church, assembled in his name, full jurisdiction in disciplining its members, together with a more extended spiritual authority. This authority is predicated upon his presence in their midst. Their decisions are thus confirmed in heaven.

Page 58 (*b*) contains the promise of the Christ to give to his confessor, Peter, personally, a great office and authority. The reference in John 20 : 21–23 reveals, together with the endowment of the Holy Spirit, a kindred—perhaps an identical—endowment to ten of the disciples (apostles), Thomas being absent.

The addresses and writings of the apostles and the decrees of the Council in Jerusalem—

the Holy Spirit being with them—exhibit the exercise of these powers. They did not “lead forward,” but abode in the “teaching of the Christ.” They loosed other yokes, but did not relax the yoke of the Lord. They did not break the Lord’s commands, “and teach men so,” but accordant with the great “command” (their commission), they taught them “to observe all things whatever he commanded.” They bound the yoke of the Lord upon men.

This conduct, as is seen on p. 59 (c), (d), and references, is the *concomitant of the Lord’s abiding presence*. Compare: “Every one who leads forward, and *abides not in the teaching of Christ, hath not God.*”

SECTION VII.—DIVINE JUDGMENTS UPON MEN WHO USED ANOTHER THAN A DIVINE APPOINTMENT IN JEHOVAH’S SERVICE.

These judgments upon presumptuous sinners may have been, and evidently were, proportionately few. The examples are, nevertheless, sufficient to advise the race of Jehovah’s mind respecting presumption, especially in divine things. Let those who presume with

God read and tremble. "Let them that love him be as the sun when he goeth forth in his might." "Let us have grace whereby we may offer service well pleasing to God with reverence and awe; for our God is a consuming fire."

We may not analyze the motives of these subjects of the divine judgment, and say it was not the act but the motive that involved them. As the fruit is to the tree, so is conduct to motive. "The tree is known by its fruit."

The command to the priests throughout all their generations, not to drink wine or strong drink when they go into the tent of meeting, lest they die (Lev. 10 : 8, 9), following, as it does, the record of the conduct of, and judgment upon, Nadab and Abihu, suggests the probability that these priests presumed when under the influence of intoxicating drink to go into the place of meeting. Well might we suppose that men in the normal possession of their faculties would shrink from presumption in divine things, from very fear of the Almighty. But we look upon a phenomenon in the world to-day that thoroughly disproves the supposi-

tion. A multitude of professed servants of the Lord, Messiah, substituting unconscious infants for the subjects, and a few drops of water for the liquid grave of his appointment; a babe for a disciple; and rhanism for baptism. Many of these have introduced as a kind of compensation, "sponsors," and a rite which they have seen fit to call "Confirmation,"¹ and for which they claim apostolic origin and Scripture authority. Others call upon the rhanized one when he has reached responsible years to comply with the "covenant obligations"; to "redeem the pledges which were made for him in his baptism" (so called), or to "give his heart to God." These all retain the use of the Triune formula, but others still have laid the Lord's baptism aside altogether as a local, temporary, and antiquated thing.

¹ The design and office of what these call "confirmation," and the design and office of "laying on of hands," as seen in the New Testament, are so palpably foreign to each other that the former, though hoary, must be pronounced "an innovation."

The Lord connected miraculous endowment with the apostolic act. To assume successorship, identify the acts, and develop weakness instead of power, is worse than contemptible.

The following from Dean Stanley ("Essay on Baptism," pages 20, 22, 23, 24 and 30) is at least a frank statement of what has been done with the divine institution of Christian Baptism, and of the institution that has purloined and stalked over the earth in its name:

"The Eastern Church, with its usual tenacity to ancient forms, still immerses, still communicates, and still confirms its infant members. But in the Western Church the Christian religion has taken its free natural course; and in the boldness which substituted a few drops of water for the ancient bath, . . . we have at once the best proof of the total and necessary divergence of modern from ancient doctrine.

"With few exceptions, the whole of the Western churches have now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face. The reason of the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable for the southern and eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the conveniences, and the feelings of the countries of the North and West.

Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient catholic usage out of the whole of Europe. . . . Speaking generally, the Christian civilized world has decided against it [immersion]. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. The facility of the change shows how the spirit which lives and moves in human society can override the most sacred ordinances. . . . The substitution of sprinkling for immersion must, to many, at the time, as to the Baptists now, have seemed the most dangerous innovation. By most [Roman] Catholics, and by most Protestants it is regarded as almost second nature.

“Another change is not so complete, but it is perhaps more important. In the apostolic age, and in the three centuries that followed, it is evident that as a general rule, those who

came to baptism came in full age, of their own deliberate choice. We find a few cases of the baptism of children; in the third century we find one case of the baptism of infants. . . . Gradually the practice spread, and after the fifth century the whole Christian world, east and west, [Roman] Catholic and Protestant, Episcopal and Presbyterian (with the single exception of the sect of the Baptists), baptize children in their infancy.

“There are many other changes consequent on the substitution of infant for adult baptism. The whole institution of sponsors is of later date.

“The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word.”

Conybeare and Howson, in “Life and Epistles of Paul,” vol 1, page 471 (Am. Ed., page 439), remarks :

“It is needless to add that baptism was (unless in exceptional cases¹) administered by

¹ These authors do not profess to know of a single exception in the apostolic age.

immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from the momentary burial to represent resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our Northern climate) has rendered obscure to popular apprehension some very important passages of Scripture."

Says Alexander DeStourdza (above quoted), "The church of the West has then departed from the example of Jesus Christ. She has obliterated the whole sublimity of the exterior sign; in short, she commits an abuse of words and ideas in practicing baptism by aspersion, the very term being in itself a derisive contradiction." (Quoted in Dr. Conant's "Baptizein," page 151.)

One cold winter afternoon as the sun was hastening to the western horizon, a ship lying amid floating ice fields near the Breakwater at the mouth of Delaware Bay, sent up a signal flag to her masthead. It signified, "There is a boat away from the ship amid the

ice ; help us." Which was correctly so read by Mr. Burbage, the signal agent at Lewes.

In the circumstances, the sun nearly down, no man judged it worth his while to go three-quarters of a mile to the beach and then adventure his life among the ice floes to save a mere boat. But the agent, wishing to comprehend the situation fully, with a view to affording, as far as possible, all really needed aid, signaled back the question, "Is there anybody in the boat?" This being read on board, other flags were immediately sent up to the masthead, now signaling, "There is a boat away from the ship. Four men in it. Prevented from getting back to the ship by the ice. Help us."

Immediately this signal was read in Lewes. All was haste and activity. The news of the danger ran from mouth to mouth. Very soon men were hurrying to the beach, and seventy or more with ropes and planks and boats, vigorously at work, ere the night came on, brought the boat with its crew safe to land.

Saved from a night of horror and a dreadful death!

“A word to the wise is sufficient.” How imperative that the signal be accurate! How specially imperative that it be accurate when things eternal are its subject!

Too well may we regret the “obliteration of the whole sublimity of the exterior sign.” The “obscuring to popular apprehension of some very important passages of Scripture.” The change that “has set aside the larger part of the apostolic language regarding baptism.”

The facts respecting God's holiness and man's death to him by sin; of God's remedy by having man die and be buried, and rise again with the Christ, so coming into oneness with him and with each other; the new federal headship of the Christ as the Second Adam; the phenomenon of partnership, co-heirship, fellowship, community with the Christ; the facts of his leadership; of “sacramentum” to the Leader; of a new life, begun with a resurrection; of faith, continuing in fidelity; that the body as well as the soul is the Christ's; the fact of a coming resurrection of the body to a glorious immortality—all these are sadly indistinct to the minds of the people.

In the days of the Lord and his apostles, "The word," "The water," and "The blood" (Matt. 26 : 28 ; Mark 14 : 24 ; Luke 22 : 20 ; 1 Cor. 11 : 23-29 ; Acts 20 : 7), were a triple instrumentality in the hands of the Holy Spirit ; himself, with the "water" and the "blood" a witness. But one of these at least, "The laver of regeneration," the "water," plenteous though it is, has, to a great extent, been taken out of his hands.

We gaze upon the deplorable result.

How strangely sounds the nomenclature of the professedly Christian world to-day—Greek, Roman Catholic, Protestant, Lutheran, Episcopalian, Presbyterian, Methodist, Congregational, Baptist, Quaker.

Where are we ? Truly these all are bodies, not one body controlled by one Spirit. The control of that "one Spirit" would doubtless have developed one symmetrical body. The church of the New Testament was one body, for the possession of one Spirit, the Holy Spirit, as there was one hope in the calling of its members "one Lord," "one faith," "one baptism."

Several of these bodies are characterized by fidelity to most of the teaching of the Lord. Most of them have found another than the divine instrumentality of formation, of organization. They have changed both subject and rite. They have neither sought only for prepared "living stones," nor taken heed how they builded upon the only "foundation."

A change of subjects would naturally constitute a body different from the church of the New Testament.

1. If one, on attaining a state of responsibility before God, possesses the Christian mind, but was rhantized or baptized in unconscious infancy, forestalled therein, he is prohibited the "committal" of *himself* in his Lord's appointment. Hence, he loses the benefit designed by its Author: Its peculiar sensation of an objective cutting adrift from that which is carnal. There is not an objective grave into which he has been, and from which he has risen, and which lies as a dividing line, a gulf of separation, between himself and carnal things. He loses its peculiar sensation of "committal," of sacrificial

devotion, of "consecration" to the Triune God; its sensation also of "community" with the Christ. He has been robbed of the divinely appointed instrument of voluntary confession of his Lord before the world, and of personal blessing. In an unconscious hour he has been circumvented by a human institution which has supplanted the divine ordinance.

2. It need not be said that the same disadvantages largely obtain where the fit subject from lack of knowledge submits to rhanthism instead of being baptized.

3. If, on attaining a state of responsibility before God, those who were rhanthized in infancy possess the practically infidel mind, which is common, yet become "confirmed" members of "the church," we have then a spiritual "Babel." Not the church (*ἐκκλησία*), but a mixed multitude—believing, pious souls, and the impious, often the profanely blasphemously so, inextricably mixed.

The effort for conversion, and demand for it in order to recognized membership, in some Christian bodies who practice infant rhanthism,

is more or less effective in preventing such confusion in them.

It is a strange, but instructive, phenomenon that in proportion as the confusion exists in a body called Christian, there co-exists a proud claim of being, "the church." The pride of this claim seems to be the counterpart of the confusion. The measure of the one is the measure of the other.

All this, as if the characteristics of humble faith, fidelity, obedience, piety, love, charity, virtue, righteousness (the lineaments of the church of the New Testament), were not the essential features, and the perpetual stamp of the "church of God."

The Roman Church (presumptuously assuming to be catholic) with material largely alien to Christ, and with a device of its own instead of Christian baptism, has formed a "body" in the Pope, its head. Theoretically, it has another head between itself and Christ, the "head of the body, the church." Not infrequently, and perhaps always, inseparably from the attitude in which he poses, this mortal head assumes, practically, a superposition—a

mortal head above the divine ; a body with two heads ! an anomaly. The Roman institution is an anomaly.

Where kings have assumed, or have been thrust into the same relation with "national churches," they present the same ludicrous phenomenon. The "body" of the New Testament is another, a natural and symmetrical body, with "one head."

This papal and princely "heading" of religion is natural enough in the pontificates of Paganism, and Buddhism, and in the caliphate of Mohammedanism. In Christianity it is preposterous. It is needless to add that to the extent to which it assumes superposition in a professedly Christian system, as it has often intelligently done in the Papacy, it is impious in the highest degree.

Episcopacy in its various nomenclature in different lands has made "patriarchs," "archbishops," "bishops," and "priests" the center of gravity, (not in the peculiarity of "faith" in which, in a relative sense, the first disciples of the Lord were).

Other "bodies," which are not guilty of

either of these two follies, but which have substituted another for the divine method of organization, sometimes plead: "The body, the church spoken of by Paul, is a 'spiritual body.' The unity prayed for by Christ is a 'spiritual thing.'¹ We are all divisions of the same army. We can do more good by different 'denominations,' " etc. That they are "divisions" there can be no doubt whatever.

We may not analyze the motives of all this lawless conduct, nor say, "It is a question of motives." Said the Lord, "The tree is known by its fruits."

How much wiser are the doctors and the philosophers of the nineteenth century than were the first apostles to whom the Lord gave the keys of the kingdom of heaven. Yea, how much wiser are they than the Lord, the Leader himself. The attitude of the Lord to his disciples; his rebukes of carnal aspiration, that parent of "division;" his prescience of

¹ The term "spiritual" is used in the New Testament in a sense very different from this modern sense.

coming schism, and his prayer for the concrete, spiritual, organic "unity;" all reveal his mind and will, the mind and will of God.

Instead of fostering or countenancing denominations or parties as the most effective instruments of good, the apostles vigorously condemn partisanism, and most vigorously urge and foster spiritual, corporeal unity. "But I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no *divisions* among you, but that ye be made complete in the same mind and in the same judgment." (1 Cor. 1 : 10.)

"Now I beseech you, brethren, to mark those who are causing *divisions* and occasions of stumbling, contrary to the teaching which ye learned, and turn away from them. For they that are such serve not our Lord Christ but their own belly, and by their kind and smooth speech deceive the hearts of the guileless." (Rom. 16 : 17, 18.)

"I, therefore, the prisoner of the Lord, exhort you to walk worthy of the calling with which ye were called, with all lowliness and

meekness, with long suffering, bearing with one another in love, *earnestly endeavoring to keep the unity of the spirit in the bond of peace. There is one body* and one Spirit, as also ye were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4 : 1-6.)

These are examples of apostolic language respecting this matter. To prevent schism, to preserve the "unity," the Apostle Paul traversed sea and land to Jerusalem and back to the churches, which, as a wise master builder, under the Great Builder, he had built. To this end did the first Christian Council convene in Jerusalem and deliberate and decide and send forth the "decrees" to the churches.

Be it borne in mind that it was the original, the true "unity," which they had established, which they sought to conserve and sustain. Their protest is against division in that body, not against withdrawal from any corrupt, grotesque caricature that might in later days assume its name and claim its right and authority.

Our Bible studies reveal to us the "body of Christ," the "church," the "Temple of God" as an objective, tangible reality, to be possessed, controlled by the Holy Spirit, a temple constructed of prepared stones, put together according to the Architect's design, not of prepared stones put together according to the design of some other than he. Nor of prepared stones lying around or thrown together in confusion. "Ye are God's building," said Paul. Our Bible studies reveal to us the body of Christ as composed of fit elements brought into organized harmony—a living, sympathetic, responsive, harmonious organism—not good and fit elements out of relation; to say nothing of the incorporation and entertainment of alien elements, constituting a *Babel* instead of the church.

The partisan, being of a party, may philosophize. It is the function of the various types of these to apologize for the special party or parties to which they belong; in justification of the existence of that one or of those, to make, perhaps, a general apology for the existence of all or for some of the rest. But the

sad fact remains as foreknown and foreshown by the first servants of the Lord, that rival parties engender and perpetuate unhallowed rivalry, a rivalry which stifles and crushes out the tender sympathies begotten of the Spirit of God, is fatal to the "unity of the Spirit in the bond of peace"—a rivalry that grieves the Spirit, quenches the Spirit, and substitutes party zeal for zeal for God. There may be a fire, a life, not of the Holy Spirit of God.

Alas for this rivalry! Alas for this prostitution of energy! Alas, too, that there are eight hundred and fifty-six million heathen, one hundred and seventy-two million Mohammedans, eight million unbelieving Jews, and about one hundred million infidels and skeptics in the world to-day, while the nineteenth century since the Messiah gave his benevolent command is far spent.

Meanwhile the world gazes upon the spectacle of those over whom the Triune Name has been called often engaged in deadly war with each other. Often too, are those who are believers in a common Lord, and in common

sympathy with him, foremost among the brave, seeking mutually to slay each other.

The least that can be said of this phenomenon, is, that if these believers are members of a common kingdom, it is civil war. If these believers are members of a common brotherhood, it is fratricide. If these believers are members of a common body, it is self-mutilation—self-destruction—suicide. What a spectacle for the delectation of the devil and his angels!

It has been a common spectacle through the ages. It is likely to recur at any moment. It has occurred on a gigantic scale. It may occur at any moment on a scale larger than before. Where, oh, where is the kingdom and power of God?

To plead the authority of kings or princes or secular powers as an apology for this shocking phenomenon is idle. As the word of God is the statute book of his kingdom, the place of that kingdom is above those powers. Their legitimate office is that of subordinate administrators in secular things.

To quote the injunction of Paul to the

Romans (13 : 1), "Let every soul submit himself to the authorities that are over him." Or of 1 Peter 2 : 13, "Be subject to every human institution ; for the Lord's sake ; whether to the king as pre-eminent, or to governors as sent through him," is impertinent to the matter. Such use of the passages would implicate the Christ himself as in opposition to God wherever and whenever he opposed the powers that were. Such use of the passages would render nugatory all the Christ's incentives to a brave confession of himself before kings and rulers and all men. It would make the word of God enjoin the renunciation of allegiance to the Lord Jesus when secular powers dictated it, and involve all the martyrs of Jesus in opposition to the will of God.

The contexts of the passages show that the apostles are enjoining subjection to the authorities as being ordained of God to punish evil doing—evil doing that is recognized as such by all, and is destructive of social purity, confidence and peace. The Christians are enjoined to be good citizens. But where these subordinate authorities and their laws conflict

with the laws of the kingdom of God, the book containing these laws points the way. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." (Matt. 22 : 21.) "Whether it is right in the sight of God to listen to you rather than to God, judge ye." (Acts 4 : 19.)

The root of our disgrace is not hard to find. The divisions in the ranks of the confessors of the Christ—a huge prostitution of spiritual energy, and also a hindrance to the generation of that energy—must answer for it.

Having so generally laid aside the divinely appointed instrument of organization, the fit elements for the "Body" of Christ are not brought together; they are in a disorganized state. The members are out of relation. The substitution of another instrument and the introduction of alien elements have made a very Babel of confusion. The "Sacramentum"—now mutilated—is but vaguely apprehended: the Leader is not followed with fidelity. The obliteration of the sublimity of the exterior sign finds its counterpart, its correspondent, in the carnal individualism of believers. The

kingdom is divided. Many authorities, insubordinate to the King, are thrust between him and his subjects; between his subjects themselves; between the Head and the Body, and between the different members of that Body.

Often at war with each other, these authorities can draw at will from the fit subjects for the kingdom of God to fill their respective armies. And to gain their desired ends they can hurl them at each other in deadly strife. Thus the "beasts" are ruling.¹ As long as they can use its members thus, the kingdom of God will be counted by them a harmless, and in many ways, a useful thing.

In the full operation of the divine order: "In one Spirit all baptized into one Body, and all made to drink of one Spirit," there could be no Christian Englishman, American, Frenchman, German, Italian, Austrian, Spaniard, Portuguese, Belgian, Russian, Greek, etc., etc, hurled at each other in deadly strife: They would be one. (1 Cor. 12 : 13; Gal. 3 : 26-29.) Patriots for one dear country,

¹ See Dan. 7 and Rev. 13.

subjects of one Great King, brothers of one loving family, members of one sensitive body, they would not only refrain from self-destruction; no stroke could touch even the lowliest member without sympathetic response from all. "Whether one member suffers, all the members suffer with it; or one member is honored, all the members rejoice with it."

The lines between the kingdom of God and that of Satan, now inextricably confused and entangled with schismatic lines, and with the misplacement of their respective subjects, would become distinct, palpable, sharply drawn, as divinely purposed.

In the full operation of the divine order the "sons of God," the great "brotherhood," the "kingdom of God, of heaven," the "one body" (that of Christ), organic, living, instinct with the Holy Spirit, would be the peacemaker. First, last, and always one, and characterized by recognized wisdom and impartiality in judgment, and by fervent zeal for the high interests of man, this power would be the great arbitrator of disputes and misunderstandings among the nations. Through its councils (the

highest visible authority in the church), appointed either for general or special, specific work, it would speak in the interests of righteousness—in the well-known, indisputable interests of man, with a voice which alien powers, separately, dare not refuse to hear.

Many rulers and governments convicted through this divine and divinely prayed for unity of the apostolate ¹ of Jesus the Messiah, and of the love of God, would take their places as secular administrators in the realm of the Heavenly King.

As various alien rulers and powers could no longer impress into their armies for selfish and bloody ends the subjects of the Kingdom of God who may reside in their domains, opposition there would be, opposition even to the extent of a combination of the kings of the earth and their armies to destroy this kingdom with the sword. The issue would be forced—the crisis long foretold would come.

“And I saw heaven opened, and lo, a white

¹See John 17 : 21-23; also Heb. 3 : 1; and all passages where Jesus speaks and is spoken of as being “Sent.”

horse, and he who sat on him called Faithful and True, and in righteousness he judges and makes war. And his eyes are as a flame of fire, and on his head are many diadems; and he had a name written, which no one knows but he himself. And he is clothed in a garment sprinkled with blood; and his name is called the Word of God.¹ And the armies which are in heaven followed him on white horses, clothed in fine linen, white, pure. And out of his mouth goeth forth a sharp sword: that with it he may smite the nations; and he will shepherd them with a rod of iron;² and he treadeth the wine-press of the fierceness of the wrath of God, the Almighty. And he has on his garment, and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS.

“And I saw an angel standing in the sun. And he cried with a great voice, saying to all the birds that fly in mid heaven, Come, gather yourselves together to the great Supper of God; that ye may eat the flesh of kings, and

¹ Compare 1 John 1 : 2, and John 1 : 1, 14.

² Rev. 12 : 5; Ps. 2 : 9.

the flesh of captains of thousands, and the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all, both free and bond, and small and great.

“And I saw the beast, and the kings of the earth and their armies, gathered together to make war with him who sat on the horse and with his army. And the beast was seized, and with him the false prophet that wrought the signs in his sight, with which he led astray those who received the mark of the beast, and who worshiped his image. The two were cast alive into the lake of fire, that burns with brimstone.¹ And the rest were killed with the sword of him who sat on the horse, which sword came forth out of his mouth: and all the birds were filled with their flesh.

“And I saw an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand. And he laid hold of the dragon (Rev. 12), the old serpent (Gen. 3), which is the Devil and Satan, and

¹ Compare Rev. 13 and Dan. 7 : 11 and context.

bound him for a thousand years, and cast him into the abyss and shut it, and sealed it over him, that he should lead the nations astray no more until the thousand years should be finished; after these he must be loosed for a little season.

“And I saw thrones and they that sat on them; and judgment was given to them; and the souls of those who had been beheaded on account of the testimony of Jesus, and on account of the word of God, and whoever did not worship the beast, nor his image, and did not receive the mark on their forehead, and on their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Happy and holy is he that hath part in the first resurrection: over these the second death has no authority; but they shall be priests of God and of Christ, and they shall reign with him a thousand years.” (Rev. 19 : 11–20 : 6. Compare Isa. 63 : 1–6.)

“There was given him dominion, and glory, and a kingdom, that all the peoples, nations

and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.

“The saints of the most high shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.

“And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the most high; his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” (Dan. 7 : 14, 18, 27; compare 2 : 44.)

The scene unveiled in Rev. 19 : 11–21 : 6 is evidently that foreseen by Isaiah (63 : 1–6) “The year of ‘my redeemed is come.’” And which impels him to say, “I will mention the loving kindnesses of Jehovah, and the praises of Jehovah, according to all that Jehovah hath bestowed on us.”

In Revelation (19 : 1–10) we hear the heavenly exultation in view and anticipation of the happy result. Not with the “lightning of his sword” did the Lord inaugurate the kingdom

of heaven, of God, but with sweet persuasion, "Go disciple all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." But, "as I live," saith the Lord, "every knee shall bow, and every tongue shall confess."

Revelation 20:7-22:15 reveals the final consummation. At an appointed time the sceptre will be briefly disputed and contended for by Satan, who for the occasion will be liberated from the abyss; but it is too late. It is the hour of final judgment. And the kingdom of God upon a new earth with new heavens, with mortality swallowed up of life; as pictured by many Scriptures, sinless, pure, peaceful, glorious, happy, *abides*.

For this rule, and dominion, and kingdom we are taught by the Lord to pray:

"Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done as in heaven, so on earth. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one." (Matt. 6:9-13.)

ADMONITIONS.

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom."
(Luke 12 : 32.)

"Wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may serve God acceptably with reverence and awe: for our God is a consuming fire."
(Heb. 12 : 28.)

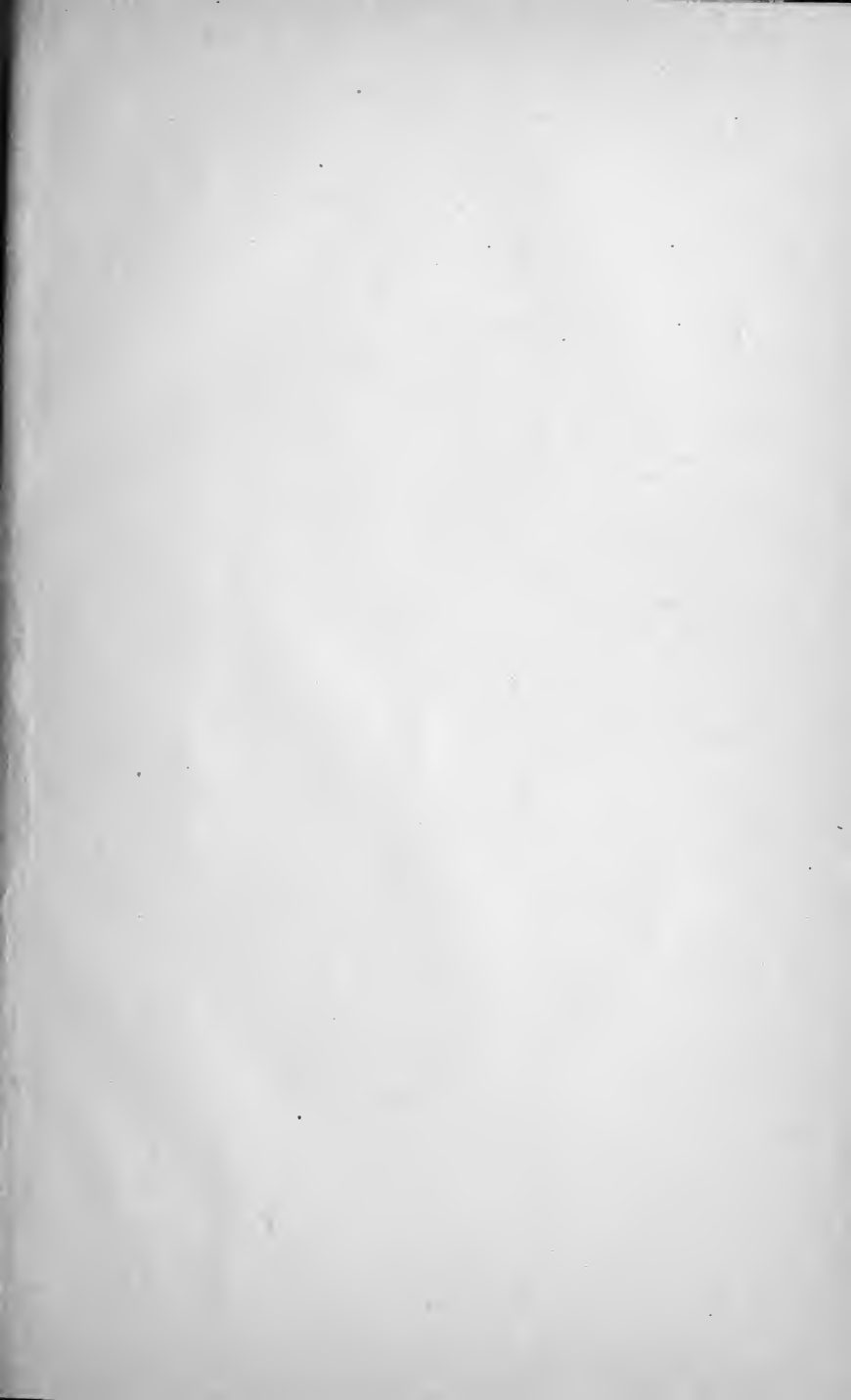
Let us go forth as true successors of the first servants of the Lord, "discipling all the nations: baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Assured that he is redeeming the promise, "Lo, I am with you all the days, even unto the end of the world."

BEATITUDES.

"Happy are they who wash their robes, that they may have right to the tree of life, and may enter by the portals into the city."
(Rev. 22 : 14.)

THE END.









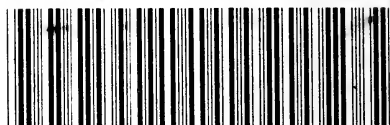
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